The METHODIST WOMAN

March 1943

AFRICA

THE METHODIST WOMAN

420 Plum Street, Cincinnati, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

MRS. GEO. W. KEEN, Publication Manager

★ ★ ★ *Contents* ★ ★ ★

Volume 3 March, 1943 Number 7

FEATURES . . . .

Missionaries and American Troops Meet in North Africa. *Bishop Raymond J. Wade* 3

Festivals Among the Kabyle Muslims. *Glora M. Wysner* 4

Service Men Encounter Missions. *Sue Weddell* 6

Missions and Postwar Planning 7

"What Can I Do?" *Frances Baker Hager* 13

Ruby Elzy. *Florence Smith Vincent* 14

Conserving Christian Resources. *Etta Mai Russell* 16

LENTEN-TIDE . . .

A Lenten Meditation. *Mrs. John Magee* 10

Lenten Offering Materials 11, 32

The Long View. *Mrs. Daniel Stecker* 11

PROGRAM HELPS . . .

Poster Suggestion 18

New Leadership in Chile. *Maria Aquirre* 18

DEPARTMENTAL SUGGESTIONS . . .

Methods Exchange. *Mrs. V. F. DeVinny* 19

A Sample Blank. *Mrs. Helen B. Bourne* 20

Colleges Have "Enlisted." *Mrs. Lenore E. Porter* 21

Our Children in a Disrupted Community. *Ruby Van Hooser and Thelma Stevens* 22

Wesleyan Service Guild. *Marion Lela Norris* 23

MISSIONARIES ON FURLOUGH 25

RECEIPTS FOR FOURTH QUARTER, 1942 28

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico. Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

Who's Who

***Bishop Raymond J. Wade*, Detroit Area and Northern Europe Central Conference.**

***Dr. Glora M. Wysner*, missionary of the Woman's Division of Christian Service, Algiers, North Africa, now on leave.**

***Miss Sue Weddell*, New York, executive secretary of Foreign Missions Conference of North America.**

***Mrs. John Magee*, Mt. Vernon, Iowa, wife of the president of Cornell College, and writer of our 1943 Lenten Offering materials.**

***Mrs. Daniel Stecker*, Wilmette, Illinois, member of the Continuing Corporation of the Woman's Home Missionary Society.**

***Mrs. Frances Baker Hager*, associate secretary, Personnel Department, Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.**

***Florence Smith Vincent*, article written for Mark Byron, Jr., concert manager of Ruby Elzy, New York, N. Y.**

***Etta Mai Russell*, Washington, D. C., executive secretary of the Washington Council of Church Women.**

Ask Yourself

1. **Why will our work in all North Africa receive great impetus?**
2. **Who are the Kabyles?**
3. **New bonds between the church women of America today and far-flung lands.**
4. **Name three tasks that are facing the church.**
5. **The purpose of the Lenten Offering.**
6. **Procedure for gifts to Week of Dedication.**
7. **Standards to determine employment of children.**
8. **Total Receipts from Conference for 4th Quarter, 1942.**
9. **Centers of Good Will. Explain.**
10. **"Prejudice is based altogether on misunderstanding and fear" —finish quotation.**

Missionaries and American Troops Meet in North Africa

By Bishop Raymond J. Wade

When American troops, on a recent Saturday, landed on the shores of North Africa, a new day of opportunity was opened to The Methodist Church in that part of the world. Morocco, Algeria, and Tunisia have been allocated to The Methodist Church by interdenominational comity for church development among the natives.

Casablanca has the headlines. To me Casablanca is a progressive and rapidly growing city. Each year since 1930 I have received an appeal to send a missionary to that center, but we have not been able to do so. Morocco remains an unentered field. We ought to enter soon by all means.

Oran is an important city on the Mediterranean among the first to be occupied. We have a comparatively new and serviceable church there. Our work is in Spanish as well as among the French and native groups. There is a regular pastor who has been assisted in the recent period by one of our capable refugee leaders from Spain.

Perhaps the newspaper report that our forces west of Algeria landed first at Sidi Ferruch had no special meaning to many, but to me it means that I could see those fine, enthusiastic American boys swarming out of their small boats in the surf of a beautiful bay and, in part, across the grounds of our Woman's Society of Christian Service summer homes and summer institute property. This was inevitable. Then I saw them hurry ten miles to El Biar, suburb of the city of Algiers, and fight through the streets until the heights overlooking Algiers were occupied.

From our Les Aiglon foyer, or home of the Woman's Society of Christian Service, Miss Ruth Wolfe and her thirty odd native Kabyle girls doubtless witnessed that fight for liberty and saw the fort above surrendered to the forces which will liberate them from totalitarianism and help to bring in a new day. A mile away a similar foyer, or home for Kabyle boys, must have been athrob with interest as they saw the American flag and soldiers. There are seven or more Methodist missionaries always at work in the city of Algiers and El Biar and other locations engaged in activities. Methodism is at work in Algeria in as many additional stations and with as many or more men and women missionaries, to say nothing of French and native preachers, teachers, and workers.

We are also in Tunisia. We occupy buildings in Sousse and in Tunis but work through homes in Bizerte. A missionary family resided in the city of Tunis, together with our native Arab pastor, while the work for women is served by women missionaries from Sweden, supported by women in Sweden, chiefly Lutheran. Two of the four women missionaries are Methodist deaconesses; one is now on sick leave in Switzerland. She is an ordained local preacher and graduate of our Union Scandinavian School of Theology, in Gothenburg. Can you not imagine the interest of our group, missionary and native? Can you not see that the work fostered and supported by our church in all North Africa will receive great impetus? In all probability an unusual opportunity is before us. We must be prepared for advance. In view of the challenge and emergency I move that this situation in North Africa be referred to the Committee on Appropriations for most careful and favorable consideration.

Prayer for March

Pray for the observance of the Lenten Offering in the Woman's Society of Christian Service and the Week of Dedication throughout the church.

Pray for the thousands of workers in defense industries, that the church may bring a vital ministry to these working under extreme difficulties of inadequate housing, etc. Pray for the success of the Christian program sponsored by the church.

Festivals Among the Kabyle Muslims

By Glora M. Wysner

Muslims are found in practically all parts of the world. One out of every eight people in the world population is a Muslim. In some parts of it they form strong and influential minority groups. In other parts they are the majority group. This is true in North Africa where the Kabyles live. On the continent of Africa one half the population is Muslim. But they are largely concentrated in the north where nearly the entire population is Muslim.

Among the peoples of North Africa, today, who are followers of Mohammed, and yet in their practice and observance of the Muslim festivals have retained some of their old pagan practices, are the Kabyles. These are a Berber people found in the Djurdjura Mountains of Algeria. They have lived in North Africa since prehistoric times, maintaining their independence during many invasions of the continent. When the Arabs invaded this part of the country in the seventh century, they found the Kabyles very much as they are still found today, living in villages on the most inaccessible hilltops in the mountains where they could defend themselves against any approaching enemies.

The Kabyles had no name for themselves and it was the Arabs who first called them "Kabails" —meaning "tribes," and they have retained that name to this day. Although the Arabs came as followers of Mohammed and preached the faith of Islam wherever they went among the Kabyles, these independent mountain people were not in any hurry to embrace Islam. In fact, it was not until the eleventh century that the Kabyles were finally won to Islam, and then only because the Arabs promised them the right to form independent states if they would become followers of Mohammed.

Today the Kabyles are all Muslim, and very fanatical ones. They keep the many Muslim festivals with very elaborate celebrations.

All faithful Kabyles keep the fast of Ramadan. This is observed during the entire ninth month of the lunar calendar and takes its name from this month, which is called Ramadan. According to the Koran (the sacred book of the Muslims) it was during Ramadan that the Koran was sent down from heaven as a guide to mankind, and for this reason the fast is observed during this month.

During the month of Ramadan the Kabyles fast from sunrise until sunset. No food or drink is taken during this time, but there is no limit to the amount of nourishment which may be consumed during the night. A survey of the markets of Kabylia revealed the fact that more and better food is consumed during the fast month than during any other time of the year.

While the fast is in progress there is much unrest and tension in the villages. Sleep is, of course, broken, as the people spend much of the night in eating. From every Kabyle village the call goes out between two and three o'clock in the morning summoning the people to "Rise and eat, rise and eat." This injunction is preceded, of course, by the introductory phrase, "There is no God but Allah, and Muhammed is His Apostle."

Long hours without food or drink, and with broken sleep, often make the people very irritable. Many Kabyle men have admitted that they are always worse spiritually at the end of the fast than at the beginning. Kabyle women are fearful during the fast, for many divorces occur then. This is not unexpected in view of the excitement and impatience and disruption of normal life which prevails among them at this time.

Yet the women are the most fanatical observers of Ramadan. In many villages today the younger men do not keep the fast. But they do not let this fact become known to the women of the village nor to others who so rigorously observe it.

The children are anxious to begin observing Ramadan as soon as possible. At first they may keep it only for a day or two, then perhaps for a couple of days each week, until they become old enough and strong enough to keep the fast for the entire period of thirty days. There is no fixed age at which the children begin to observe the fast. They take great pride in participation in it, and the women are especially proud of their children when they begin the observance.

The Kabyle, always interested in whatever may be to his advantage, may even forego Ramadan (making it up in a special fast later) if it is to his gain. However, this liberty taken by the Muslim Kabyles in the keeping of Ramadan is not peculiar to them. This practice is found throughout the Muslim world.

The days immediately before the ending of the fast are ones of preparation. The women spend long hours at the village fountain washing the clothes. Henna is prepared and the palms of the hands and soles of the feet are dipped in this just as soon as the moon is seen and the fast is

Boys and girls who attended the Daily Vacation Bible School, Il Maten, Kabylia, North Africa

officially declared over. When the henna has been applied it is the signal for the children that the festivities have begun.

As soon as the new moon is seen the women give the *yu-yu* shouts, the children clap their hands and shout, while the men prepare the village fire. Each village lights a fire so that from every hill-top there is seen a blaze. This is a beautiful sight as one looks across the mountains of Kabylia and sees dozens of these fires. The Kabyles say it is the signal of rejoicing that the fast is ended and that it serves to let the surrounding villages know that the moon has been seen and that the fast is over.

Quite naturally the best clothes are worn on this festival occasion, the women wearing much jewelry. The special food prepared for this celebration is a kind of fritter made from barley or wheat flour, to which yeast has been added. A dough is made which is rolled as thin as a knife blade, folded over, and fried in deep olive oil.

In celebrating this festival the men attend a service at the mosque where prayers are offered that Allah may be pleased with the fast which has been kept. At the termination of the service offerings are made in money or in kind. There is a rather striking feature in the presentation of these gifts. Not all the gift of any one donor is given all at once. For example, if a man has five francs to offer, he may give one franc at a time, or even in small amounts. Each time a gift is offered all those present unite in calling down the benediction of Allah upon the giver. For this reason each one is anxious to give several times in order that the blessing of Allah may fall upon him as often as possible.

Seventy days later comes the most important festival of the year. This comes at the time of the ceremonies of the pilgrims to Mecca. It commemorates the sacrifice of Ishmael, son of Abraham, when God miraculously saved him from the sacrifice by substituting a sheep. For weeks before this holiday occurs Kabyles are making arrangements to buy a sheep. Even in most of the poorer huts a sheep will be found in the proud possession of the family. If they have not the money with which to buy a sheep—and many of them do not—they often borrow it, even at such a high rate of interest that they may still be trying to pay off the debt when next year's holiday approaches.

The same preparations are made for this festival as for the one at the close of Ramadan. The men attend the prayers at the mosque. When these are over they return home to kill their sheep. When the sheep has been killed some of the blood is smeared on the door, and some is rubbed on the large earthen jars in the hut where the figs, oil, and other food supplies are kept. Those who are ill, and especially those who suffer from eye diseases, bathe their eyes in the blood or drink a little of it. The Kabyles claim that the blood so used has healing qualities for those who are ill, and that smeared on the jars of provisions portends plenty in the year ahead.

All the festivals are times when the family gathers together. If some of the men are away at work they come home, even though they may lose their jobs in so doing. The family ties are strong enough to bring them home.

All the gala occasions in the village have some connection with the religious expressions of the people. In bringing these people to know and follow Christ, Christian festivals can utilize some of the things which are dear to the people, can give finer meaning to others, and should help the people to give expression to their religious feelings in a way that will be constructive, happy, and wholly Christian.

Service Men Encounter Missions

By Sue Weddell

A GREAT city store devoted one of its Christmas windows to scenes in far places where our service men spent their holidays this year. There are new bonds now between the church women of America and many far-flung lands with which they have been linked for years in their church organizations. Their sons are discovering the world-wide Christian Church, to the establishment of which their mothers and grandmothers have given generations of steadfast effort.

In a current Broadway production one of the characters says to another: "Every day in the week the Army or the Navy turns up some spot on the globe which nobody but a missionary ever heard of before!"

The parents of a service man received a letter from their son. Every word that might reveal its point of origin had, of course, been omitted or deleted. Enclosed, however, was a snapshot of the boy. With him stood a group of men and women whose stature, features, and dress showed them to be of another race and nationality than our own. At first the father refrained from questions, feeling it rather unpatriotic to inquire too closely concerning something the government meant to conceal, but then his curiosity overcame him and he said to his wife, "Mother, you've been studying missions a long while. Where is this boy of ours, anyway?"

A service man found an American Christian serving as a missionary in Africa. The friendly contact with a fellow American meant much to him, and he was interested to observe the missionary work. Missions was a new field to him and he liked what he saw—a Christian church in what was to him a new locale, with a different setting and different worship customs, but the same ideals, the same pattern and philosophy for living, that of the Lord Jesus Christ.

The church in far places is, meantime, coming more than halfway to meet the service man, to welcome him and to orient him to his new surroundings. Missionaries are on hand to greet him. Near Allahabad, India, there is a great American service camp. The celebrated agricultural missionary, Sam Higginbottam, and his wife, have turned over their home to the boys, keeping open house. One group of soldiers took great delight in making sandwiches in the Higginbottam's kitchen for the Indian students in the mission school. Kitchen privileges were a touch of home, and they had become interested in these Indian youths. Missionaries have compiled primers to acquaint the service men with local ways of doing things, to give them the fundamentals for getting along comfortably in their new location. In Basrah, Iraq, the missionaries meet the many men who come up the Persian Gulf and give them home entertainment.

No matter how remote the outpost, the service man finds that the missionary has been there before him. The books from which he studies an Indian or an African vernacular were translated by the painstaking labors of the Christian missionaries; perhaps they had first to devise a written form for a language previously existent only in the spoken word. The pioneer labors of the Christian missionary have helped to insure his personal safety now. He can go to the jungles free of fear of sleeping sickness and many other tropical diseases. At home his mother was a member of the Woman's Missionary Society. Now he is seeing the concrete results of her work in terms of better physical conditions, improved living standards economically and socially, more abundant life esthetically and spiritually.

As the service man discovers the church in the Orient, his mother and wife or fiancée in this country think gratefully of the reality of the World Christian Community which gives him a home away from home. The service men's kin are forming study groups here to create in their minds and hearts an intelligent awareness of the places he is seeing, the experiences he is having. More than one group has found that studying the foreign lands was not satisfying enough. Its members came together to study but remained to pray. Thus the study groups have become prayer groups linking Occident and Orient in common supplication to the Father of us all. And so the circle is complete: the older church here, the younger church in the East; Christians there; all one in a common faith and service.

A Methodist mother had a letter from her son in the service, from India. He could not name the town from which he was writing, but he said he wanted to take back all of the criticism which he had uttered in the past about the missionaries. He had seen them in action. They were doing a grand job, cleaning things up, making for sanitation, etc., etc. He was also most enthusiastic about the young people of India whom he had met and the influence of the missionaries on their lives.

A mission-board secretary recently worked over

her mail as her train carried her from New York to another city. Sharing the Pullman section with her was a young woman who watched her for a while and then said, "I am so curious. What do you do? Do you travel for a living?" "My work does call for a good deal of travel," was the answer. "I am a mission-board secretary." The girl's face lighted up. "Oh, I am so glad I have met someone who knows about missions. You see, I don't and I've got to learn."

She explained that her husband, a dentist in the armed forces, was stationed in Africa. She had had a letter from her husband's chaplain, telling her about him. He had become interested in a mission school and was giving the children dental attention. And he had caught the contagion of Christianity, as he saw it exemplified out there. "I have watched your husband's spiritual growth," wrote the chaplain. "He is developing visibly. He will be a changed man when he comes back to you. I am writing you so that when he comes back he may find that you have grown spiritually, too. Do not let him down. Be sure that you are ready to meet the man he is so rapidly becoming."

"I must learn about the church," concluded the young woman. "I must prepare. I want to be ready to meet my husband."

Missions and Postwar Planning

We are indebted to the staff of the Missionary Research Library for this wise selection of emerging thoughts on missions and postwar planning as gleaned from periodicals and books; and to the Foreign Missions Conference for permission to print certain paragraphs. Included in this paper, also, was the article appearing in the January issue of THE METHODIST WOMAN, "Peace, the New Earth, and the Good News," by M. Searle Bates, professor of History at the University of Nanking, now on leave of absence and serving as Far Eastern Consultant for the International Missionary Council, pages 19-20, which we are omitting but call to attention of our readers. These articles are especially timely inasmuch as the Policy Committee of the Foreign Division of the Board of Missions and Church Extension, and the Foreign Department of the Woman's Division of Christian Service, are holding an enlarged Conference on Christian Bases of World Order, at Delaware, Ohio, March 8-12, in connection with the Merrick Lectures of Ohio Wesleyan University. The emphasis of this conference will be upon those needs of men and society everywhere which will still be present for solution, whatever the form of the political peace. It is not presupposed that a military victory will solve these problems but will create the conditions under which free men can meet these human needs.—*Editor.*

WHEN the American point of view is projected into the future of the postwar world, the possible developments are by no means all of the type that would gladden the heart of an internationalist. Almost a third of us have already preferred to stay out of the war and to stay out of world affairs. The question of whether or not we should take an active part in world affairs when the war is over is one that tests the common man's limits of comprehension.

The implications of postwar co-operation are understood at best only by the more enlightened third of us. Another third of us pay lip service to the idea and say we should join some sort of league of nations, have some sort of international police force. The final third are already opposed to any involvement of this kind whatever.

From the point of view of the postwar planner, the danger is that the third of us who pay only lip service to internationalism will about face when we see that postwar co-operation means not only that others will co-operate with us, but that we must co-operate with them. When the military conflict ceases and the political, economic, and social revolution continues with its calls for further sacrifice and adjustment, more people are likely to lend their ears to the arguments of the isolationists.

This is the situation that now seems likely to prevail unless by the time the war is over we have learned more lessons than we have today, unless, somehow, we can be made less afraid to bear the burdens of our new freedoms, unless we can identify ourselves with a cause more sweeping and universal than the world has ever known.

Hadley Cantril, "The Mood of the Nation," *The New York Times Magazine*, September 27, 1942; page 25.

World-Wide Issues Facing the Church

It is not surprising that those who have never grasped the true aim or realized the full achievement of the church's missionary work, should think that amid the terrific stresses and duties of war it must go into the background and be put aside till the return of peace may allow time and thought to be given to it again. But that is completely to misrepresent the situation. Rightly seen, missionary work is not only relevant to the situation of the world today; it is vital to all our hopes for the future. The Christian must claim that nothing is more important than to extend and to deepen the life of the Christian church today in every part of the world. . . . .

Much is written and said today about the church's part in laying down principles for the "new order," and the church must indeed declare to the world God's truth about the life of man, so far as it can see it. But there are two duties that stand even before this. One is, to strengthen that church itself in every nation of the world. Evangelism is, and always must be, the first duty

of the Christian. Had Augustine lived in our days, how immensely would his message have been deepened by the fact that the church today does exist and bears its influence to every part of the world, and numbers every race among its members. To make it stronger yet, so that its witness in word and life may be of greater power in every land, is the primary Christian task.

And the second is to deepen its faith and worship so that it may more wholly commit itself to God and know his truth and do his work. There is always a danger of taking our human ideals to be the purposes of God. He may have other ways that we cannot see; ways, perhaps, of suffering and apparent defeat, from which we should recoil. Fuller inward commital to him is the condition of true service in his plans.

These are the two fundamental missionary tasks: to bring more men and women of our own and all other races to Christ, and with them to seek fuller consecration to his will. The church's first duty is so to pray and work that there may be more Christians and better Christians in every nation of the world. That is most relevant to the future of the world we are to live in. . . . .

One more task, perhaps the most vital of all, will face the church in the years that lie close ahead: to commend its faith to a world anxiously in search of truth. Its rival faiths will not be the old religions of mankind, but the new. One is that of which Nazi Germany is the chief prophet. Based on the loss of all belief in God, it puts its trust in man, or rather in the superman, whom it finds in its own race, and whose triumph and domination are to lead the world onward to achieve its high destiny. The crimes and sufferings to which that faith has led, and the defeat which it must surely bring upon itself, should damn it for all time in the eyes of the world. Yet it is a "religion" that others may be tempted to follow, for it gives rein to human lust and pride.

The other religion, which will be a much more formidable rival, is the atheism of Russia. That, too, starts from a deliberate and reasoned denial of God, but instead of exalting the nation in his place, exalts a theory of human life, Marxism. The astonishing spirit and achievement of Russia will bring prestige to that faith. A world which looks for practical results in social life, and for a strong devotion of spirit to achieve them, may well think that Russia has greater results to show than the Christian Church can point to. In which direction will the African be more certain of being treated as an equal and a brother?

The Christian church must face the challenge and be able to show the world that it is no less

Relief is a major need in planning now and will continue so in postwar world

What will be done with the problem of rebuilding broken families in postwar world?

zealous and self-sacrificing in service, that its ideals are higher, and that its faith meets the deeper instincts of man, as no atheistic teaching ever can. It has a greater truth and must so show it as to attract Russia itself back to its old and deep religious instincts. "Thou, O God, hast made us for Thyself, and the heart of man is restless till it rests in Thee."

There are, then, immense issues and tasks before the church in the years that lie ahead. They are world-wide in scope, and only a world-wide church can face them. The world is one now, and can never again be divided. A church limited to the white races, or any other section of mankind, would be a denial of reality, a blindness to facts. God has built his City; he has placed us with all other races within its walls; he bids us build it stronger and higher, with him.

H. P. Thompson, *As Through Fire: A Review of the Past Year of the Society for the Propagation of the Gospel* (London), 1942; pages 74-79.

Building Reserves for Rehabilitation

The quality of resistance in human nature is peculiarly manifest in crises such as those through which we are now passing. We are normally quite unaware of this power to cushion shocks until the shocks actually come, and then we are often surprised at ourselves and marvel at our reactions to what would have seemed utterly impossible situations.

The power of accommodation is illustrated today in connection with our mission affairs. It is impossible to give all the details; but could we ever have imagined such a condition as that which exists on our Pacific mission fields? In one area all the Europeans have been withdrawn; in another, all our workers are immured in enemy-occupied territory and we have not had word of them for over two months; in a third, all the women and children have been evacuated, and over thirty of them at the time of writing are in serious plight; in one of our largest districts nearly all our buildings have been taken over by the military authorities and our work is seriously held up; while serious threats hang over two other fields.

Yet, it is at this very time, when tragedy and peril are upon us, that the Board of Missions (Methodist Church of Australia) is making plans for the rehabilitation of our work. It is already thinking of the harvest that shall be when the locust has done its worst. It has faith in God, in the coming of the Kingdom, and in the loyalty of our people, who themselves may be called upon to suffer, throughout Australia.

At the last meeting of the Board of Missions, held on the thirteenth of March, the following resolution was passed:

"That having regard to the serious position that will face our overseas missions upon the cessation of hostilities, and when it will be possible to reorganize our sadly disrupted work, the Board calls upon our people throughout Australia to maintain at the highest possible level their contributions to our missionary funds, and to set aside, as they are able, amounts that can be used to rebuild our churches and institutions on the mission fields, and to provide for an adequate staff of workers.

"It would point out that it may take many years to repair the moral and material damage caused by this tragic conflict, and the work will probably have to be on an even larger scale as new responsibilities and opportunities are likely to be ours. This will mean a serious and, maybe, a sudden drain upon the Board's resources."

We know not what the future holds, but we have faith to believe that the results of the long years of sowing and of cultivation will not be lost, and that the loyalty of our native churches to their Lord and Master will not falter.

While the Board is anxious that there should be built up a fund to meet the material needs of rehabilitation, it is vastly more important to build up spiritual reserves, both in the church at home and the church abroad. To this end the Board calls our people to prayer and challenges our young men and women to offer themselves for stern and heroic tasks when new opportunities and wider responsibilities call the church to action and to sacrifice.

Rev. J. W. Burton, "Rehabilitation," *The Missionary Review* (Australia), April 5, 1942

A Lenten Meditation

By Mrs. John Magee

***"In my Father's house are many mansions."* (John 14:2)**

It is Thursday night before Good Friday. We find Jesus and his disciples in the Upper Room, where the feast of the Passover has been prepared. It is going to be their last supper together. Jesus knows what is going to transpire in the next few hours, but the disciples cannot comprehend. He will tell them in language that they should understand.

The scene before us is the long table with Jesus and the Twelve around it. The disciples are not talkative as they usually are on such occasions; they have somehow caught the vibrations of sadness as Jesus talks to them.

This evening, instead of being entertained, Jesus is the host. He wishes to be alone with those who have been so close to him for the past three years. This is the saddest time in the life of the disciples—Jesus is bidding them farewell. It is not an easy time for Jesus; he loves these disciples with whom he has shared everything for three years. To him it is like a mother leaving her three-year-old children. With the disciples it means their very life—have they not given up everything to follow him? Very shortly, now, they are to be separated.

As he talked to them he saw the dark clouds gathering upon their faces, and he knew how perplexed they were; he could even sense in their hearts a bit of doubt. It was then, in his sweet, tender way, he said:

> "Let not your heart be troubled, ye believe in God, believe also in me."

He had to know that they believed in him before he could go any farther. He is about to make his will. You say "will"? What could one have to will who has declared:

> "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

But he did make a bequest, and it meant more to the disciples, and should mean more to you and me, than all the estates in the world. It read as follows:

> "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14:2-6.)

Can't you feel the reaction in the disciples when he had finished his statement? It meant nothing, just words. How could they appreciate "Mansions in heaven" at this crucial hour? Collapse was the only word that would describe the future, with Jesus gone! That is the human side of all of us; we want the living presence and the warmth of that close companionship of those we love; the promise of heaven is hardly a substitute.

"In my Father's house are many mansions" may not be any clearer to some than it was to me, for "house" and "mansion" meant one and the same thing. "House" here means "descendants"—the offspring; as Jesus is the Prince of the lineage of David in the beautiful story of his life, "The Prince of the House of David."

In Jesus' travels up and down Palestine, we often find him in the homes of the people. He loved home and family life—the hospitality of gathering around the table and breaking bread. Here again we find Jesus getting the family together in heaven; not in one big room, but in many mansions.

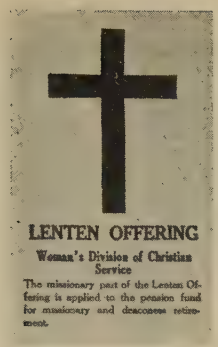
This is to be our heritage as the children of the kingdom of God: A mansion in heaven prepared for us in which to live unafraid of God, not shrinking from him, but so truly one with him that we live as one household illumined by his presence.

A man, passing a boy flying a kite, said to him: "How do you know it's up there? I can't see it." The boy replied, "Oh, I can feel the tug."

The tug of home, of family, of heaven is at sometimes felt in every human heart. Jesus knew this when he talked the language the disciples could understand. He knew also, better than they, that each one of them would suffer tribulation, and in some cases cruel death, before the peace of an eternal home would be realized. It is doubtful whether the disciples could evaluate at that time the blessed assurance of a heavenly home, but Jesus knew they would sometime remember what he had told them when they at last come to live with him. Even in death Jesus makes provision for his disciples.

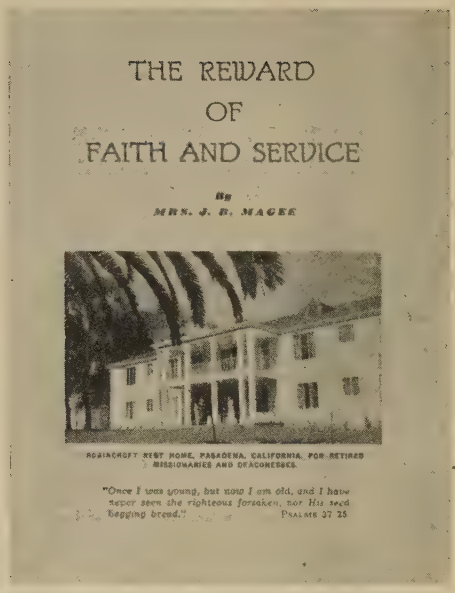
Those mansions are just as real as the homes in which we live, and we can trust God to make good on his promise that they will be ready.

The Christian, at peace with the world and his God, lies down to sleep believing: there is no death, but a triumphal entry into Life where the friends and loved ones gather, and his mansion is prepared.


LENTEN OFFERING
Woman's Division of Christian Service
The missionary part of the Lenten Offering is applied to the pension fund for missionary and deaconess retirement.

See page 32 for prices

Lenten Offering


THE REWARD
OF
FAITH AND SERVICE
By
MRS. J. B. MAGEE
ROBINHOFF REST HOME, PASADENA, CALIFORNIA, FOR RETIRED MISSIONARIES AND DEACONESSES.
"Once I was young, but now I am old, and I have never seen the righteous forsaken, nor His seed begging bread." PSALMS 37 25

Beside our eastern ocean is a rest home for missionaries and deaconesses where they may spend, amid beauty, comfort, peace, and congenial companionship, the sunset days. The rising sun of each new day seems to say: "At eventime it shall be light." On our western coast is another rest home where those who have given life and loving service seem to say, "Whenever we set out on the homeward voyage, we shall steer our course right into the glory of the setting sun." It is for these that we shall give whatever is needed from our Lenten Offering of one cent a day during the forty days of Lent. Any balance over we put back into the treasury of our local society to help provide for other projects included in our budget. Each society will know the amount asked from it for our "Sunset Members."

The Long View

By Mrs. Daniel Stecker

A WOMAN was asked how she had ever lived through the great sorrows that had come into her life. She replied, "Oh, I take long views." The "long view" would not help us unless we saw at the end victory, triumph, accomplishment, attainment, great enough to make up for the struggle, heartache, suffering, and loss along the way by which we have come. But if we are sure of an ultimate outcome that will justify its cost we can go through almost anything—even death itself.

One of my friends and I happened to be together in a very elegant home with costly rugs and furniture. She remarked, "Well, I can do without fine rugs if only I can get my four girls educated." And she did. The sacrifice was to her trivial compared with the goal she sought.

Dare we say that the tragedy and anguish of our world today can ever be atoned for? Can anything ever begin to justify the colossal loss and destruction and the slaughtering of the youth of the world? Surely not unless their challenge that "they did not die in vain" be answered by the ushering in of a whole new world "wherein dwelleth righteousness"—this for us. But for them? Death itself surely does not transform character, but the spirit that leads to the giving of even life itself for the sake of others is surely akin to that of Him who said: "Greater love hath no man than this, that a man should lay down his life for his friends." And there is no safer place in all the universe to leave our loved ones than with him "who loved us and gave himself for us."

Ever at the heart of our Christian faith is the conviction that (in Moffat's graphic translation) "Present suffering is mere nothing compared to the glory that we are to have revealed. Even the creation waits with eager longing for the sons of God to be revealed—the hope being that creation as well as man would one day be freed from its thraldom of decay and gain the glorious freedom of the children of God. We are saved with this hope in view."

But there may be joy also, not alone that of the

shipwrecked sailor when rescue comes at last, nor of those who "joy in the harvest" after long years of toil and waiting, but the joy of attainment as we go the hard way, the "joy of the strong man to run a race." For in the running his strength increases, his power of endurance grows; he can carry ever increasingly heavy loads. His character and quality are revealed by the tension and strain he is able to withstand. He becomes, not the cast iron that snaps under the first blow, but the finely tempered steel which stands up under blow after blow and can be used to undergird vast weight and withstand terriffic assault in a thousand needed places. His struggle has released resources of which he did not know. Trial and sorrow have opened up new fountains of strength and refreshment of which he had never dreamed.

I have seen within the last year or two four or five men in the fullness of the strength of manhood, husbands of "my girls" of the church school, go out suddenly, by accident or tragedy. Mothers, too, have gone, leaving husband and children bereft. I have seen more than fifty young men and women go out "to service" from the sanctuary where together we "have trod the quiet aisles of prayer." I have felt the blow as the fatal word reached some of their loved ones here. I have seen them falter for a moment beneath the shock, then quietly and confidently steady themselves and go on again with a courage not of earth. You, too, have seen it. Our hearts are being lifted up to the Beyond and stretched out "as wide as the earth is wide."

We are thinking at this time of the ever-living Christ "who for the joy that was set before him endured the cross, despising the shame." What were the "cross" and the "shame"? Repudiation by his nation, disappointment in his followers, betrayal and denial by his disciples, desertion by his friends, abandonment to his enemies, public disgrace and ignominy, spiritual conflict, mental agony, physical anguish, a cross between two thieves, darkness, a sense of abandonment by God in death. Yet it was called his "glorification" because God was glorified, and human life was glorified by the way in which he went through it all.

Who of us has ever approximated his sorrow and suffering and shame? He has gone all the way before us. Therefore, "We endure as seeing him who is invisible" and "count not our lives as dear unto ourselves that we may finish our course with joy," "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

Lent and life do not end on Good Friday but on Easter morning—not in burial but in resurrection.

Effect of Rising Cost of Living

There is one thing evident to all of us; living costs are on the increase. We face it in our homes but I wonder how many members of the Woman's Society of Christian Service realize what it means to institutions such as the David and Margaret Home for Children and our other home mission institutions and our foreign fields as India. We are asking some of our institutions and fields to share with our readers the difficulties which they face. Will you pray that these institutions, that the Woman's Societies of Christian Service across the land may meet these challenges which are ours? A decreasing budget will not meet the new need. Bring these financial items to your society each month. Share these facts with each Methodist woman.—EDITOR.

David and Margaret Home for Children, La Verne, California

The effect of rising costs and shrinking income is very definite and very real at the David and Margaret Home for Children. The sudden influx of more than a half million war workers into this area has caused an acute food shortage and skyrocketing of prices, while diverting much of the interest of our regular supporters to more spectacular forms of service around the many military camps and among families of defense workers.

We have been able to buy just 17 pounds of meat since October 24 while one usual meal requires about 25 pounds. The game warden gave us a small deer for Thanksgiving and three of our neighbor women bought us a turkey for Christmas. Eggs, when obtainable, are 58 cents, carrots 12 cents a bunch, celery 25 cents per stalk, potatoes $2 per lug. Cheese is non-existent and we can buy only 2 pounds of butter per week for our 90 mouths. Milk and bread are still only slightly higher and fairly plentiful.

We have turned away all applicants for the past two months, not daring to receive more children until we can properly feed those we have, despite the steadily increasing demand. (*W. D. Michener, Superintendent.*)

India

The increased cost of living is causing great distress and hardship to our people. Transportation difficulties and the demands of the military have caused tremendous increases in the prices of even the everyday commodities. (*From official letter from Indus River Conference, India.*)

Prices are going terrifically high and we are just having to forget that we like chicken and fresh vegetables and other things that we cannot get even if we could pay for them. Still, I suppose India is so much better off yet than most of the rest of the world that it would sound ungrateful to even mention our little privations. (*From Dr. Stella L. Dodd, Vikarabad, India.*)

As the price of paper is high and going higher, we have adopted slates for use in the middle school. This was a government order. (*Miss Alta Griffin, Girls' High School, Kolar, India.*)

"What Can I Do?"

By Frances Baker Hager

"WHAT can I do?" is the question which faces youth and adults today. People of all age groups are saying, "The world is in such a terrible mess that there must be some work for me which is really worth doing, ... an opportunity to help people who desperately need help, or work which builds toward a peaceful and just society." For those who see the Christian church as the center of creative life in the world, work within the church presents an unequaled opportunity and challenge.

"What positions are open?" you ask. Here are a few requests which have come to the Personnel Department of the Board of Missions and Church Extension the last few months.

"Do you know of anyone who would like to work in a rural missionary field doing church work, especially evangelistic work and rural Sunday-school work?"

"We are still trying to find a trained case worker who will fit into our program. She must be a graduate of an accredited school of social work and have had experience in case work, specializing in the children's field. Can you refer anyone to us?"

"We are certainly very short-handed in our teaching staff. The principal of our elementary school and teacher of fifth and sixth grades expects to be called into the Army. We have been unable to obtain a librarian, we lack a teacher of English, and the mathematics and science teacher has informed us that he must leave immediately because his brother who has been taking care of the family and farm has been called into the Army. Can you help us fill these vacancies?"

"I wonder if you can find a nurse for us. Our former nurse has taken a better-paying position."

"We need a man who is trained in scientific agriculture to supervise the raising of produce and the care of all types of farm animals. He must be able to work with boys, because he will be in charge of the boys' dormitory."

These positions are with various nationalities and races—Indian, Mexican, Negro, and white, and are in all parts of the United States. They must be filled with professional people who are well trained in a particular field. But, listen to other letters which are received by the Personnel Department every week.

"We need someone to take care of very small children. As usual, we need to secure this worker as soon as possible."

"I am writing you in regard to a matron for boys. It is very necessary that I get one at once. Can you send me the names of anyone who would be interested?"

"The matron we have has resigned to take a government position. Her resignation will take place next week. Can you help us immediately?"

"We need a carpenter and general repair man to do repair work on buildings. It will be very desirable if he can do electrical work."

In normal times there is always a need for Christian workers, but with present world conditions this need is greatly increased. The demand for workers in defense industries and the difference in the salaries paid by the government and the church have created many problems in personnel in many of the home-mission institutions. The fact that many men employed in institutions have been drafted has created additional vacancies. Because so many mothers are working in defense industries there is an increasing demand for kindergarten and day-nursery workers.

Never in history has there been such a call for Christian people from all walks of life to give themselves unreservedly and sacrificially in service. Last year 194 needs in the home field were referred to the Personnel Department. We were able to fill 119 of these vacancies, but because we could not find people for all of them many staff members are being forced to carry unusually heavy loads. One superintendent of a children's home says, "I have had to mother every group of children on various occasions this fall and am about exhausted, so sincerely hope you can help us out." Another says: "Our workers are all leaving us to go into defense work. Our social worker has left, our nursery worker left this week, my assistant is leaving this month. We have no janitor and no housekeeper."

"What can I do?" you ask. If you can nurse, direct club activities in a settlement, teach, plan meals, market, supervise a dining room, be a mother to orphaned boys and girls, cook, manage a farm, fix machinery, supervise buildings and grounds, take dictation and type, and so forth, there is work which you can do in one of the institutions or projects of the Board of Missions and Church Extension. A robust religious life is of course necessary, with a capacity for steady growth, and the ability to work with others. Add to this good health and the willingness to work hard, and if necessary under pioneer conditions. Often the salaries are low—a living wage and nothing more. There is little leisure. There are long hours. There is hard labor. But there is tremendous satisfaction!

Write the Personnel Department of the Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y., if you wish to know more about what you can do.

Ruby Elzy

By Florence Smith Vincent

BABIES were as much to be expected as they were welcome in Mississippi's town of Pontotoc. When the blessed event occurred in the Elzy cabin hard by the cotton fields, the neighbors dropped by to be sure that mother and child were doing well and thought little more of it.

It was not until Ruby, at the ripe age of four, took to singing right out in Methodist meeting that the good folks of the neighborhood began to realize there was something out of the ordinary about the Elzy youngster. They smiled when the small one, loving to sing, and bursting into song as naturally as any bird, started her trills without waiting for the accompanist to strike the first key on the tinkly piano. They clapped hands and shouted "Hallelujah" at high spots in the spirituals when, a little older grown, the child outcaroled the highest key much to her mother's dismay. She didn't want the neighbors to think her young daughter was showing off. Also, Mother Elzy feared strain to that lilting voice.

Ruby was the singingest child! All Pontotoc said so. Yet those kindly folks never dreamed that the dusky-skinned daughter of the quiet woman whom they had known all their lives would grow up to be the possessor of everything it takes to be a really great artist—a voice phenomenal in range, in its accuracy of intonation and emotional intensity; personal sincerity and poise that would win friends across a broad expanse of time and space; faith in her own destiny and a deep sense of gratitude to those who helped her to fulfill this destiny. Yet all this, and more too, are Ruby Elzy!

The young singer is modest in speaking of her own achievements. She says very simply—and means it from the bottom of her heart:

"God gave me my voice. Whatever I may have made of it is the Methodists' gift to the world!"

It is true. When Ruby was eleven, had become past mistress of the three R's, and gone as far on the road to knowledge as her schoolteacher mother could lead her, the Woman's Society of Christian Service of The Methodist Church saw to it that Ruby was given a chance to continue her education at Rust College, in Holly Springs.

Ruby was a conscientious little thing. She made a business of studying and received high marks. Singing lessons were pleasure, though. The happiest hours were those spent in giving expression to the song in her heart. One day she was overheard at practice by Dr. Charles C. McCracken, then professor of school administration at Ohio State University. Dr. McCracken was impressed by the tonal quality of the fresh young voice that even then was hauntingly wistful and vibrant with glowing beauty that has made Ruby Elzy an outstanding figure in the musical life of this nation.

"If that girl has what I think she has, I believe I can arrange for her to receive a scholarship to our University," said Dr. McCracken.

It was necessary for Ruby to be auditioned by the committee on music at Ohio State and there was the little matter of carfare from Pontotoc to Columbus, Ohio. Ruby's classmates made light of the latter. At commencement time they took up a collection that sent Ruby on her way rejoicing.

Once at Ohio State, Ruby felt out of place and mighty uncomfortable. She wasn't used to white folks and was too shy to open her mouth. It wasn't until a girl of her own race who had been attending the University for some time assured her that the white folks were her friends and wanted to help her that Ruby really found voice and astonished the committee with its warmth and vigor. Ruby received the scholarship, entering the sophomore class. She graduated from Ohio State with honors, a Bachelor of Science degree, and the added distinction of being the first alumna invited to give a concert on the college campus.

Nor did Ruby Elzy's musical education end then and there. Through Dr. McCracken's kind offices arrangements were made for her to attend New York's famous Institute of Musical Art of the Juilliard School for two years on a Rosenwald Scholarship, upon completion of which she received the Faculty Scholarship for two more years to graduation!

The musical world has been stirred to its depths by the movingly lovely voice and unaffected artistry of this young Negro soprano whom critics acclaim one of the most distinguished singers of our times. Miss Elzy has appeared in concerts all over the country, including New York's Lewisohn Stadium and the Hollywood Bowl. She has sung at the White House in Washington, a very special honor.

The spirited manner of her singing has delighted film audiences. While still at the Institute of Musical Art Ruby made good on her first screen character role in *Emperor Jones*, opposite Paul Robeson. More recently she gave a melodious performance in her fifth film, *The Birth of the Blues*, with Bing Crosby and Mary Martin.

Miss Elzy is now appearing in the current revival of George Gershwin's American folk opera, *Porgy and Bess*. She has sung "Serena" in over five hundred performances and given the role of the beloved widow a rare spiritual quality that has made legend in her rendering of the lament, "My Man's Gone Now," and the exquisitely tender spiritual, "Oh, Doctor Jesus."

Millions in the radio audience have been moved to smiles and tears by hearing her sing Negro spirituals which are of her blood and bone; she sings them magnificently. In concerts many have been astounded by her sympathetic and accurate interpretations of Brahms and other great masters.

Miss Elzy is now studying the title role of "Aïda," in Verdi's grand opera. Her manager, Mark Bryon, Jr., plans to present her in concert and opera next season. Yet the musical triumphs which are hers already have not dimmed the luster of the young singer's innate modesty, her dignity, and friendly candor.

She is proud of her own humble beginning; grateful for her bitter-sweet childhood. She says, "Life in Pontotoc taught me many things. I don't have to do any guesswork in interpreting the emotions of my race. I know what sorrow means. When our home was broken up mother was left with four babies to bring up. I know what it means to work and pray and live rejoicing every day. Even then mother was a 'glad' person. She dressed and fed the four of us before leaving for the battered old grade schoolhouse down the road where she taught all day during six months of the year and worked hard the rest. She was always sure the Lord would make things come out all right. When anybody else would have considered the outlook pretty dubious, mother would sing:

> " 'I'm pressing on my upward way.
> New heights I'm gaining every day.
> Still praying as I'm upward bound,
> Lord, set my feet on higher ground.' "

Mother Elzy's faith has not gone unrewarded. All three of her daughters received college educations. One is supervisor of 102 Negro schools in Leflore County, Mississippi. Another teaches home economics. The son is a tailor in the town of his birth. Mrs. Elzy's own abilities have found outlet in her manifold duties as president of the Woman's Society of Christian Service in the Upper Mississippi Conference.

As for Ruby, her feet are on the high rung of the ladder of fame. Mother Elzy's favorite hymn may well have been her daughter's theme song.

When the good Methodists of the country gave the talented little Negro girl her chance in life and laid the cornerstone of a career that reads like an Horatio Alger story, they also started something flowing into the stream of democracy. For Ruby Elzy is an American with a great love for all its people, black and white! She is conscious of the grievances her people have suffered. She is with them in their groping toward freedom and human equality. But there is no room for bitterness in her soul.

Doors to opportunity have been opened to her by white hands. She is lovingly grateful and believes her friends and benefactors represent a cross-section of the white race. She is certain the time is not far off when the white people themselves will rise against their own intolerance and put an end to racial and economic discrimination against the Negro.

"I believe prejudice is based altogether on misunderstanding and fear, and I pray that the day will come when my race will find the way to let it be known that what they want is not the sort of thing the white people fear. In the new world for which we are fighting, Negroes ask only to be considered as men and women with the right to work out their own salvation with, as Mr. Lincoln put it, 'malice toward none; with liberty and justice for all!' "

The Week of Dedication **Every loyal lay woman in The Methodist Church should wholeheartedly support the Week of Dedication by her prayers, her interest, and her gifts. However, it should be made clear that gifts to the Week of Dedication should not be confused with pledges to the Woman's Society of Christian Service. The Week of Dedication offerings go to World Service. The projects of the Woman's Division of Christian Service are not supported by World Service gifts.**

Conserving Christian Resources

By Etta Mai Russell

In this article I wish to present a general outline of the work being done in Washington by the Council of Church Women through its Juvenile Court Department, hoping that it may be an inspiration and help to those who are interested in this field of endeavor.

When planning the work with the Juvenile Court we saw two types of children with whom we must deal, namely: the delinquent child, one who is already in conflict with society; and the pre-delinquent child, the one whose environment is such that it easily produces delinquency. The first must be reclaimed to a normal life, the other fortified for a normal life.

In the crowded areas of every city boys and girls are daily made to face difficult decisions of every description. I heard one of our teachers in a crowded section of Washington say that many of his children live in homes so constantly surrounded by vices that they accept such conditions as the normal way of life. This explains the term "pre-delinquent" which we use. From this area comes much of the future population of our correctional institutions. To combat these conditions we have built programs that reach the child and his entire family.

The first plan developed for making church contacts, for both the child known to the court and the pre-delinquent child, was vacation schools. Religious education is not merely a matter of storing the mind with knowledge; it comprises also the development of wholesome mental attitudes, the training of the will, the purifying and directing of the emotions, and the formation of habits of right conduct. On this principle we based our curriculum and developed the schools.

The delinquent child must be approached as a normal part of the geographical area where he lives and not singled out in a special way. Calls were made on each minister, both Negro and white, in the area, to enlist his support in our plans to establish vacation church schools in which these children may be enrolled with other neighborhood children. The ministers agreed to attend and bring their workers to a training class on vacation schools. Workers came from all parts of the city to participate in this training school which was held for one week. At the close of the school the workers made surveys of their various communities. They had been given in advance the names of the court children and these homes were visited too. No mention was made of the court, but the children were urged to attend our Bible schools. While the schools were in progress we held weekly faculty meetings where we might discuss our problems and exchange ideas. At the close of the schools we held a get-together supper meeting of the vacation-school workers, the judge of the Juvenile Court and her staff of probation officers. The judge spoke on the churches' responsibility for dealing with the delinquent child, and each pastor spoke for three minutes on his plan for accepting the responsibility. Out of this came the plans for our year-round programs.

Many churches began what have been called "Happy Hours for Children," meeting each Friday night. From these have grown church centers for neighborhood children, and now even a day nursery.

Washington has so many newcomers. These people have come in from all parts of the country. Many of our families have come from the cotton fields and from industrial cities. With scant means, some find it difficult to orient themselves and to find adequate medical care, recreation, churches, and other community needs which are available to all of us. From these needs we began "An Adventure in Neighborhood Friendliness." I made a house-to-house canvass in one of our areas of "high density of population." The purpose was to make friends of these families and to tell the mothers about the various agencies and churches ready to help her with her children. I found that home to these families meant one room in a large house, most of the houses having from six to twenty rooms. These rooms had been made into a family unit—the bed in one corner and some type of cooking stove in the other. Each room houses a mother and father, and from three to seven children. The value of these visits is shown by the fact that as a result of it, sixty-seven children were taken to the health clinic. Twenty-six of these were found to have serious physical defects—four had tuberculosis, two bad heart trouble, and twenty-three had bad tonsils, and most of them were suffering from malnutrition. The next duty was to help to get them to a source for treatment. Nearly all of them were without a church contact. From this experience we began our Doll Adoption Program as a means of reaching into the homes of children in these congested areas. The ultimate goal of this program was to make the entire community better acquainted with the church and the opportunities

offered for the development of those within its areas. The immediate goal was to use the Doll Adoption program to teach and demonstrate the fundamental rules of health, so that through a working knowledge of hygiene, and instruction in supervised play life and religious teachings, the children of the community might develop into upright and worthy citizens.

The Council of Church Women sponsored a doll tea, and invited all the church women. Their admittance to the tea was a dressed doll. This has grown each year until we get hundreds of lovely, hand-dressed dolls. Schools are then set up in the needy areas of the city. The homes are visited and the girls invited to come to the school. On the first day they choose the doll they want, and they must bring it back for inspection. The whole plan of the school is built around the home. They talk much about the things which make a lovely home and how they may have a part in building that home. They discuss the things which make a good mother, and prepare a code for a good mother. At the close of the school, if the little girl has proved that she is a good mother to her doll she signs the adoption papers and keeps the doll. I quote from a worker's report on the value of such a school to one neighborhood in the downtown section of our city: "The values of this school were manifold, inasmuch as they affected the child, the parents, the community, and the church. Many of these benefits are intangible, and no proper evaluation can be made of them. *As affecting the child:* Mother's love was demonstrated in teaching the proper care of the doll; a deeper appreciation of a mother's love; teaching the child neatness, cleanliness, co-operation in learning to work and play with others; being thankful for our world and its beauty, happiness, and appreciation of our Father's care of us; a deeper appreciation of the church and those things for which it stands; the entire program was considered as a unit being centered around the home, with mother, father, and the children being given their respective responsibilities, with God as the center of the home life. *As affecting the family:* The family relationship to the church and the importance of the church in the community was emphasized; the family will be better acquainted with the social agencies in the community and will know how and when to use them.

"*As affecting the communities:* As a direct result of the project the people of the particular community became more conscious of the place of the church in their midst and have been shown those things for which the church stands.

"*As affecting the churches:* Faced with a challenge to bring a more abundant life to the community, and eager to do something definite to meet the needs of these people, the ladies representing the participating churches have co-operated to the fullest extent and the fellowship one with another has been quite intimate as well as helpful to everyone taking part. Fine friendships have been formed and denominational lines thus are being completely forgotten. 'Service Above Self' has been the predominating theme of this project from beginning to end."

As a direct result of this one school, a mothers' club has been formed and a Monday night program of instruction for the children is being conducted. Many fine features have grown from the schools, and there are still many possibilities yet undeveloped.

Centers of Good Will

Recognizing that one of the basic steps toward building a "New earth wherein dwelleth righteousness," depends upon the practice of justice, cooperation, and good will among all racial, cultural, and national groups in every local community, the Department of Christian Social Relations and Local Church Activities is giving major emphasis to an educational program in this area for 1943. Approximately half of the "Activities for 1943," as recommended by the department and published in the January issue of THE METHODIST WOMAN, relate to specific ways of becoming "Centers of Good Will." Widespread use of the study packet, "Planning for Peace" (price, 75 cents), will suggest avenues for immediate action. (Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio, or from your nearest Distributing Office.)

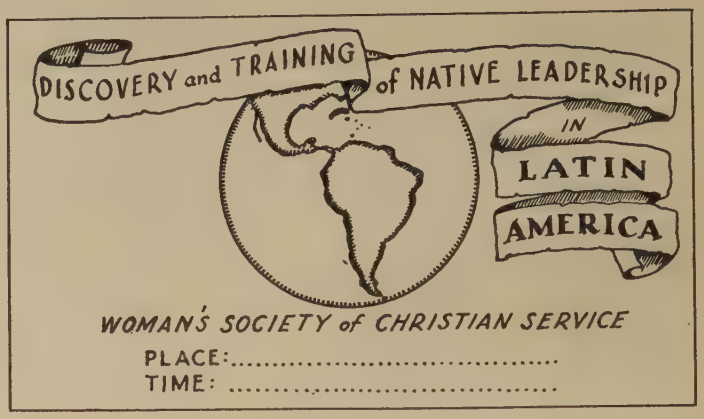
Let's work to make every Methodist woman a "Center of Good Will" in her church and community, making all people, newcomers and old residents—regardless of race or economic status—her neighbors!

THELMA STEVENS, *Executive Secretary, Dept. of C. S. R. and L. C. A.*

Suggestions for April Program

Topic: The Discovery and Training of Native Leadership in Latin America.

Work out your own poster and invitations from the suggestion given here on this page. There are no prepared posters or invitations on sale at Literature Headquarters.



Need for Leadership in Chile

By Maria Aguirre

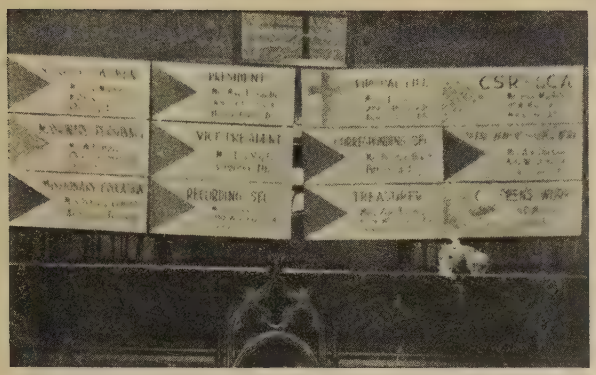
PUNTA ARENAS is the most important city in the south of the continent. I had planned to spend ten days there, but in the end I was forced to stay for a month and ten days. I had to travel back to Santiago by boat. One of the few boats that make this trip had a serious accident and was nearly wrecked. I was afraid of the small boats and had to wait until a safer one arrived. I was disturbed by this long delay, but tried to take advantage of the unexpected situation by doing all that I could to help the different groups in the church to see new possibilities in their activities. Thus I had classes with the Sunday-school teachers and leaders of the Epworth League and discussions of their problems; classes with the adult women; Bible classes for the whole group.

You may wonder what is the outlook for the religious education work in the south of the continent. I have been deeply impressed by the enormous possibilities for Christian education there. There is sympathy and respect toward The Methodist Church in all the places I visited, and if we could develop a religious program based upon real educational principles, great results could be expected. The pastor of the Puntas Arenas Church is highly appreciated in the town and is always invited to the important public activities. He has even been appointed the president of a parents' organization (non evangelical) and that gives him a certain standing in the city.

Although the church in Punta Arenas was founded more than thirty years ago, it has been slow in developing, due mostly to poor leadership. But the members are very responsive and generous. They are working hard in order to have a proper building for the church. I was amazed to see the amount of the gifts, even the poorest of the members have been giving for the new building. All these years they have had only an ugly and uncomfortable little place. I was in dismay when I saw for the first time the meeting place they have. It was a long and narrow room with a low ceiling. Its very dirty walls were decorated with paper flowers whose primitive colors had faded long ago and were almost lost in shadows from the insufficient lighting. I made up my mind that all this ugliness had to disappear. So, next day, when I had a class with the women, I slipped in among some other things the duties of the women in regard to the comfort and beauty of the church, and mentioned with all my diplomacy some of the things that perhaps could be improved in their church. And it was wonderful the enthusiastic way in which those dear women responded to my suggestions. Immediately one of them stood up and announced that she would be very willing to provide all the needed paint. Another woman offered to give more powerful electric light bulbs, and so on. The transformation of the meeting room was a truly co-operative piece of work, for my young people's class did all the handiwork. The next meeting was held in a place that, thanks to light-blue- and cream-color paint used with a generous hand, and the new more-powerful electric lights, now looked really attractive. There are great possibilities in these groups when properly guided to action.

Our greatest need in the religious work in Chile is to improve the training of our leaders. We will be unable to go further or faster unless we can have in the churches leaders who have not only a spirit of consecration and sacrifice but also creative capacity, ability to organize, and solid training in methods and materials. One of my main purposes when I visit the churches is to find promising young people for the Christian work. In this trip to Magellan, the largest part of my time was given to the youth. I spent hours and hours talking and playing with them, and in an informal way I came closer to them. Now, a young man and girl want to prepare themselves for full-time church work. I got a scholarship for the girl from the Federation of Methodist Women of Chile and she is coming to Sweet Memorial Training School in Santiago this year. For the boy I am trying to get a scholarship at El Vergel. My hope is that he may be prepared to be a rural pastor. Our church needs to prepare pastors for rural work because many of our churches are in rural areas. El Vergel is an ideal place for that type of training with its agricultural school and several missionaries who could provide courses in religion.

Departmental Suggestions



Suggestions for a Colorful District Meeting—a Rainbow of Service

The charts were fastened together with scotch tape and hung on wire stretched across the choir loft, as illustration above. These charts were made of white cardboard 22x28, one half of the cardboard for each chart; the triangle on chart is constructed of gold and silver paper.

President—Purple
Vice-President—Lavender
Recording Secretary—Yellow
Corresponding Secretary—Orange
Treasurer—Dark Green
Status of Women—Bright Green
Missionary Personnel—Pink
Spiritual Life—Gold Cross
Missionary Education—Red
C.S.R. and L.C.A.—Light Blue
Young Women's and Girls' Work—Silver
Children's Work—Gold
Literature and Publications—Tan
Supplies—Brown
Wesleyan Service Guild—Light Green
Student Work—Dark Blue

The names and addresses of the district officers were printed on charts. As the visitors registered, the officers of local societies were asked to write name and address on a badge 2x4½ inches, cut from white construction paper, with triangle of color same as on charts, to designate the office they held in local societies. The programs were the colors of the rainbow. Officers gave their reports by their color.

For the luncheon colors were on the tables to which the officers were directed. District officers had this opportunity to meet and discuss things of interest with local officers.

The names printed on the charts were so well done that they could be read from anywhere in the auditorium.

—Mrs. J. T. Graham, Jacksonville, Illinois.

Methods Exchange

By Mrs. V. F. DeVinny
Secretary Organization and Promotion

Unique Ways of Using "Ask Yourself"

The "Ask Yourself" questions in The Methodist Woman can be used as a part of the program by assigning to some member to conduct it in any way she chooses. Leaders very often display much originality. The idea of the lesson topic or the season of the year might be used by distributing the questions written on small maps of South America or concealed in flowers in summer. Also, old-fashioned "spelling matches" might be conducted.

—Mrs. Guy Benham, Bloomfield, Indiana.

An Innovation for Sunday Evening Services

The presentation of "On This Foundation" was held Sunday evenings at the church in place of a regular Sunday evening service. The leader for these lectures was our superintendent of schools, who gave us an excellent review of the book with an opportunity for questions. Following this we showed pictures on South America; in all, we had fifteen reels, which were both interesting and instructive. Thus we learned and saw many things about South America of which we were woefully ignorant.

We took an offering each time to defray the expenses of the pictures, which were very little, and came out with $5 over, which was turned into our missionary treasury.

This method did more than present an interesting course to the public; it more than doubled the usual attendance at the Sunday night service. Altogether, it has proven the most effectual presentation we have ever had.

The meetings were publicized under the auspices of the Woman's Society of Christian Service, and our Spiritual Life chairman presided at each service. The offering was taken by members of the society. The entire service was in charge of the women.

—Mrs. John M. Hoven, Three Oaks, Michigan.

Notice to Local Societies

The Methods Exchange feature will be continued if *you* send us the materials.

An Answered Blank*

By Mrs. Helen B. Bourne, *Secretary*

Tear off and send this report to the district or conference secretary of Missionary Education and Service

QUARTERLY REPORT OF SECRETARY OF MISSIONARY EDUCATION AND SERVICE

Name of Church and Post Office **First Methodist, Marietta, Georgia**

District **West Atlanta** Conference **North Georgia** Quarter ending **December 31, 1942**

New Study Classes: Have you had a study class which began and completed its course this quarter? **Yes**

Number of members in this class **41** What per cent of Society membership is this number? **27%**

What topic was studied in this class? (Selected from approved list) **Latin-American Missions**

Name of major text **"On This Foundation," Rycroft**

How often did the class meet? **Twice a month** Length of each session **1½ hours**

How was class conducted? **According to requirements for Special Jurisdiction Recognition**

If it was a joint class directed by the pastor, using the general study book of Board of Missions, how many members of W. S. C. S. participated? **Will have this later**

If it was a Special Jurisdiction class, have you applied for S. J. R.? **Yes**
(Application blanks are secured from your conference secretary of Missionary Education)

Study Courses carried over from last quarter: What topic is being studied? **Bible, "Our Times, What Has the Bible to Say?" Bradley**

What per cent of society membership attends? **75%**

How often does class meet? **Monthly**

Have you had an informal study? **Yes** In what area? **The Christian Family**

Report number of members who participated in Pastors' or Christian Workers' Training School **25** In a W. S. C. S. Summer School _____ In an Educational Conference or Seminar or in a training or normal class **10** **Three attended Jurisdiction School**

Have you reading circles? **Yes** List some of the materials circulated and tell how used **Latin-American Circuit, Latin America, U. S. A., Outlook Pamphlets, World Outlook, Methodist Woman, Growing Together in the Family, Creating Friendly Attitudes. Circulated among shut-ins, employed women, young mothers, and evening circles.**

Are you forming a library? **Yes** How used? **As reference material for current studies and to lend other societies**

Other than regular programs and the above reports, describe any additional education and cultivation plans carried out by your society, such as extended meeting, successful use of magazines, annual reports, visual aids, etc. **Use of films and slides, distribution of newest literature, filing articles suitable for use in programs and studies, participation in interdenominational class**

Name of secretary of Missionary Education and Service **Mrs. W. E. Kemp**

Address **306 Alexander Street, Marietta, Georgia**

List below any Special Missionary Projects supported by individual members, or by the society, and any in which the society shares with the district or conference.

Bible woman in China; Share in district scholarship for missionary candidate; Share in conference support of three missionaries

Amount of money sent conference or district treasurer during the quarter for Special Missionary Projects within the appropriations **$70**

Next report due April 5, 1943.

*These blanks are found in the Corresponding Secretary's Record and Report Book (see page 32). No other blanks are available.

Colleges Have "Enlisted"

By Mrs. Lenore E. Porter

The eighteen-year-old draft has helped to put the colleges on a new war basis, and they too have "enlisted." Radical changes are being made almost daily on every campus. Liberal arts subjects are losing emphasis, and those that have to do with the war effort are taking their place. Officers are being trained in the colleges while those in reserve forces are going into active duty, with some coming back for specialized training.

The student faces the constant pressure of military and accelerated programs; the mental turmoil of decisions on marriage, sex, home, and financial problems; the lowering of moral standards; frustration from mentally seeing the possible physical agony and outcome of loss of chance for individual action or responsibility. This student who yesterday may have been apprehensive of the impending storm today is baffled, bewildered, grasping for answers to these often-heard questions: "What is true? What ought one to do? What can one do?"

Even in the leadership of church centers, the Y.M.C.A. and the Y.W.C.A., but more often in the teaching staff itself, changes are occurring. Certainly there is a need for a continuance of local church leadership. The Woman's Society student secretary can be of inestimable value and should be indispensable at a time like this.

For the campus program, the University Commission of Church Boards of Education have announced:

1. The War Emergency Council, composed of church groups to work on the local campus.

2. The Interreligious Council, whose purpose is to unite the efforts of Protestant, Catholic, Jewish, and Christian Association forces.

Their main activities will be to represent the respective agencies in the War and Navy Departments, the American Council on Education, and the *War Manpower* Commission, and briefly to "place religion in the center of all we do" Student secretaries will keep in mind these agencies and be ready to help undergird their efforts on those campuses used by the army, either in part or as a whole, and in the women's colleges. Bulletins will be issued by these agencies from time to time and student secretaries must watch for announcements as sent out through conference secretaries by the division office.

Every student secretary will keep in mind that her first duty is:

1. To render the maximum service to all young people.

2. To co-operate closely with campus religious agencies, helping to guarantee their soundness and the perpetuity of their efforts in the future.

3. To lift up the church as the "One Bulwark of the Human Race" (Van Dusen). It is the leaders of the church that have stood out against injustice in countries under Nazi control. A record on what the church is doing in countries today would be excellent help to see this.

4. To help students to see the world Christian community as one living world fellowship today and an outcome of the church. A close acquaintance with not only the colleges abroad, but the total Christian work.

5. To face frankly why efforts in the past failed, and search for a new strategy, perhaps, "out of the worship type into current language of politicians." Students are ready and desperately realize the need to outthink, outargue, and outtalk the statesmen in their own language.

6. Encourage students to go in deputations to your church and give insights on world situations. Students are keenly aware that the real problem lies not so much between nations as within nations. Let them talk of the *community* of people which must some day be if we have peace and justice.

Finally, may the student secretary be one to light for youth the candle of faith in the future. May that candle reach all, from the conscientious objector, to those in army camp, or those at work behind the lines! May it give the security and religious help that youth today needs!

Let no student secretary be unaware of the opportunities of acquainting students and her church with the chance to fellowship with students from other lands, as well as those from minority groups. Acquaint those going into camps with the Service Men's Christian League. Students say promote the Introduction Card for all students, all denominations. It is reassuring to know the close ties that bind in these days.

Where to Order Magazines

THE METHODIST WOMAN — Magazine on Woman's Work, 420 Plum Street, Cincinnati, Ohio. Price, 50 cents a year.

THE WORLD OUTLOOK—General Missionary Magazine, 150 Fifth Avenue, New York, N. Y. Price, $1.25 a year.

Combination subscription, $1.50 a year.

Our Children in a Disrupted Community

By Ruby Van Hooser, *Secretary of Children's Work*
Thelma Stevens, *Executive Secretary, Department of Christian Social Relations*

THE following recommendations for 1943, passed at the last annual meeting of the Woman's Division, are of major concern to secretaries of Children's Work and secretaries of Christian Social Relations and Local Church Activities, as they work together in meeting the needs of children and families of the church and community:

a. We urge local societies to be concerned with every changing phase of family life brought about by our national war activities as they touch marriage, mothers in defense industries, children, and family affiliation with churches. We encourage activities in the local societies to meet needs brought about by these changes, such as: Provision for nursery schools and day home-care for children, and vigilant care lest in the urgency of war work we allow our children to be exploited by industry.

b. We urge Methodist women to direct attention to the rapid increase in juvenile delinquency arising from enforced absence from home of mothers in war industries and also as result of the curtailment of funds for all types of education. We urge them to act immediately to relieve this situation.

We recommend:

c. That the local committee on Christian Social Relations and Local Church Activities stress an educational program for parents which emphasizes their responsibility for building friendly attitudes in children toward people of other groups and nations. (Pamphlet No. 7, *The Christian Family* on "Attitudes.")

d. *That the Secretary of Children's Work in the local society be a member of the Committee on Christian Social Relations and Local Church Activities when projects in the area of family life are being studied and promoted.*

The Children's Bureau of the United States Department of Labor has outlined a program of activity for state groups, and some of the recommendations have particular significance as church leaders face the growing pressures in the community to increase opportunities for employment of women and youth. Please note the following standards that have been set to determine employment of children:

(1) No child under 14 years of age a part of the hired-labor force;

(2) None under 16 employed in manufacturing or mining occupations;

(3) None between 14 and 16 employed in other occupations that involve release from school or readjustment of school programs unless it has been determined that labor shortages cannot be met otherwise;

(4) Guidance of youth, 16 to 18 years of age, whose work is essential to the war effort into occupations suited to their age and capacity, in which they can make the greatest contribution with the least hazard to their own health and safety.

In line with the above recommendations of the Woman's Division, the following suggestions

gleaned from the Children's Bureau have significance in determining needs of children in the community:

a. Adequate nourishing food for *all children* during this period of rising costs of living and rationing of food supplies, through such means as nutrition education, school lunches, and low-cost milk.

b. Day care for children of employed mothers.

c. Community child welfare and other social services that will conserve home life for children and safeguard them from neglect and juvenile delinquency resulting from wartime conditions, and provide appropriate care for unmarried mothers and their children.

d. Opportunities for recreation and other experiences in home and community life that will help children overcome wartime strain and insecurity.

e. Full school attendance and school opportunity for every child, with particular emphasis on overcoming or compensating for shortages of schools and teachers where they exist, and with adjustments as necessary to conform with child labor and youth employment policies.

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*

Program for a Silent, Sacrificial Meal. Suggestions will be found at the close of the service.

"Be Still and Know That I Am God"

Instrumental Prelude: "Take Time to Be Holy," No. 251.[1]

Call to Worship:

"The Lord is in His holy temple:
Let all the earth keep silence before Him."

Meditation (with soft music, No. 251).

Invocation: For a Devout Mind, Page 509.

Three-fold Amen: No. 622.

"Be still and know that I am God."

Meditation

"SILENCE![2] Be still and know that I am God. Silence! Seek retreat within yourselves and meditate and pray: In the silence of your intimate sanctuary, the temple of your heart, within the inner courtyard of your dreams, brood over your spirit and think on these things. Silence!"

Meditation

"In quietness and confidence shall be your strength."

"SILENCE! That you may hear the music of the spheres, the song of faith, the rhythm of love, the melodious stanzas of hope, the voice of the Shepherd of your souls, serene, quiet, steadfast, and friendly."

Hymn of Praise: "The Lord Our God Is Clothed With Might," No. 61, or "Lord of All Being, Throned Afar," No. 62.

"SILENCE! Indeed, I know there is a volcano within you, the volcano of human passions that set themselves over against the Divine Will, the volcano of unsatisfied longings, of bridled appetites, of repressed desires, of internal battles not yet won. There is a volcano, too, roaring throughout the earth, fiery red, hungering for destruction, covering with hot ashes the wings of the angels that plead for peace and seek to sow the seeds of love.

"SILENCE! Quiet that strident voice of yours, those selfish desires that seek to smother the gentle call of Divine Love. Go aloft with your spirit into the high arches of the temple of silence and worship."

Meditation (with soft music of "Dear Lord and Father of Mankind," No. 342).

"SILENCE! I know that you are tired, tired and disheartened. . . . . You see Death, shod with iron, tramping along the highways of the world, his vestal virgin, injustice with her blackened soul; his handmaiden, violence with her tiger's heart. You see cities defrauded of the results of their civilization and progress, towers of marble and porticoes of ivory fallen. The dreams of the lyric soul sculptured in bronze and stone are battered down by the rainstorms of hatred, leaving behind them a vast morass of anguish and grief.

"SILENCE! I know that you are anxious and bowed down; the anguish of the world has penetrated your heart; the anguish of one who sees her son depart, never to return; the anguish of one who has lost in the Valley of Struggle that which has helped him weave the web of the romance of love; the anguish of unfulfilled promises, of vanished dreams, of crushing illusions. . . . . There is so much noise in the world . . . . so much! So many voices that clamor . . . . so many! Sighs, moans, murmurings, woes. . . . . Thunderings, tempests, cyclones. . . . . Clashing swords, roaring motors; wind rising and bearing in its wake deep cries of anguish; how many cries . . . . how many! Of children, of youth, and of the aged: of the poor and the rich, the high and the low: cries like the sobs of Jesus weeping over Jerusalem . . . ."

Meditation (with soft music of "Lead Us, O Father," No. 271).

"God is our refuge and strength, a very present help in trouble."

"SILENCE! I know that you are beset with doubts. Where is God? you are asking. Where? Where? Where? Whither has the spirit of Justice flown? Whither Truth and Brotherhood? Were those words vain? Empty? Deceptive? How long shall evil, lying, and slander be triumphant? Burning questions these, and full of sadness. Questions that torture you, that hope for an answer, clear, convincing, consoling! Questions of your spirit overwhelmed in Infinity!

"SILENCE! Listen! Hear the voice of faith out of the past which sings: " 'God is our refuge and strength, a well-proved help in trouble. Therefore will not we fear. . . . .' Be still, and know that I am God: I am exalted among the nations, I am exalted in the earth. The Lord of Hosts is with us: The God of Jacob is our refuge.' "

Meditation

Prayer Hymn: "Spirit of God, Descend Upon My Heart," No. 179, or "Breathe on Me, Breath of God," No. 180.

"O Lord, thou hast searched me, and know me. Thou knowest mine downsitting and mine uprising, Thou understandest my thoughts afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways.

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

Third Prayer of Confession: Page 510.

Prayer Response: "Through Love to Light," No. 599.

"SILENCE! God has spoken. Hush your soul, and hope. The day of reckoning has not yet arrived. . . . . The end is not yet. . . . . Nor is it yet the day of victory. . . . . But it will come! Yes, it will come! The night of sorrow will pass forever and forever. In Eternity the Carpenter of Galilee has built you a Mansion, a dwelling place of love and peace, a heavenly home, beautiful and eternal, where forever and forever the dream of your life can live. . . . . 'Be still and know that I am God.' Silence!"

Meditation (with soft music of "Be Still My Soul," No. 73).

"It is more blessed to give."

"MORE BLESSED IT IS TO GIVE THAN TO RECEIVE"

"Thus spake Divine Wisdom through the lips of the Carpenter of Galilee when he saw men's souls, hungry to receive—to get something out of all that came their way; or to ride roughshod over all barriers—to an easy goal; or snatch a victory, unfought for; or lay up a treasure for themselves upon the earth.

"RECEIVE! is not a word in harmony with life, although men receive much, always, continuously, from the cradle to the grave;

"GIVE! is the magic word of noble living; give! sow! scatter! disseminate! Should be the constant desire, the supreme happiness of him who, having contemplated life face to face, has come to understand that its worth is not gauged by what one possesses, but by how far one can renounce, offer, contribute, give!"

Meditation

Hymn: "Saviour, Thy Dying Love Thou Gavest Me," No. 219.

"GIVE! is the heartbeat of the universe, the lifeblood that seeps through the texture of the cosmos. Earth and sky and sea give their treasure unceasingly, unstintingly, graciously, in full measure: the planet—its refulgence, the waves—their eternal murmuring, the tree—its shade, the flower—its fragrance, the bird—its warbling.

"GIVE! is the word of God our Father's mission of Grace; to give Himself, to offer what is his His: love, pardon, salvation, loving mercy.

"GIVE! is in the essence of the Gospel. 'God so loved the world that he gave his only begotten Son'; the Gospel began with a gift, a gift from heaven placed in a manger in a night aglow with melody; and ends with a gift, a gift of Spring, the gift of a morning with breath of lilies; the gift of the Resurrection, for every good man, for every noble woman, who, in life, has known how to give self on the altar of sacrifice, sowing benediction on his way through the world.

"GIVE! was the motive power of Jesus, the Divine Revealer of Grace. His genius was to give all; to give forever, untiringly; give to whoever needed his help, till he had nothing left of his own, without a home, with nowhere to lay his head, going to all places doing good, strewing with rose leaves the thorny path of the suffering; setting haven of salvation in the uncharted seas for the foolish ones who sail forth without a rudder, flinging wide the gates of that other place to all who have strayed from the pathways of right."

"LEARN TO GIVE! From the moment you awaken till day has faded far, far beyond the hills, seek something to give from the wealth of treasures that God has given you.

Meditation (with soft music of "O Master Let Me Walk With Thee," No. 259).

"LISTEN! Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Meditation (with soft music of Hymn No. 541).

"GIVE YOURSELF! Realize that you were put in this world for mighty and imperishable reasons. God has not created you to while away your life in paltriness: he has given you wings of thought that you may fly to regions of infinity and from the eternal heights you should bring to earth a dream of beauty, a vision creative, a divine restlessness, an endless song. That is Life. Love! Dream! Create! Give!

"GIVE YOUR HEART! Open it full wide like a window open to the morning sun—open it! After having filled it brimful with sentiments, harmonies, and affections; let the ambrosia of Love flow over for every man, for every woman; let it flow in torrents, in irrespressible waves: Sympathy! Sweetness! Forgiveness!

"GIVE OF YOUR SPIRIT! After it has bathed in celestial radiance on the sublime heights of the Divine, open it full wide that like sunshine, it give forth energy and light on the way of your brothers so that, from the vale, they too might scale the mountain and, from the mountain, soar to the stars, to God, to truth, to the eternal triumph of life.

"GIVE OF YOUR WHOLE BEING! Let it be always accessible. Open that miserly hand that seeks only to crush; open that clenched fist that would hold all for itself! Open it, so that, spilling blessings, it may give! Relax that face, wooden with anger, storm, hate, rancor!"

"That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know thou hast sent me, and hast loved them, as thou hast loved me."

Meditation

"SMILE!

"Like a spray of flowers, like sunshine on dew, like crystal, kissed by tints of dawn; open those tight-closed lips, inexpressive, contemptuous; open them to speak a cordial word that it may impel, with gentle encouragement, the weary—to battle, the sad—to joy, the beaten—to hope, the wicked—to virtue! Let your lips sing a psalm of resurrection, a halleluja of triumph, a hosanna of realization.

"Never hang the harp of your melodies beneath weeping willows, imploring death; look toward the sun, eyes sparkling, chin up, showing thus to your neighbor that God has opened on the horizon of eternity a way that men can never close; my way—your way. Do not forget! This is life: LOVE! DREAM! CREATE! and GIVE!"

Hymn: "Take My Life and Let It Be," No. 225, or "A Charge to Keep I Have," No. 287.

(As the hymn is played the people move silently to the sacrificial meal. At the door are ushers holding baskets from which each one takes a small scroll on which is written a verse for meditation.)

Grace:

Be present at our table, Lord,
And break to us the Living Bread;
That daily, following thy Word,
Through sacrifice, our souls are fed. Amen

Prayer Hymn: "Break Thou the Bread of Life," No. 387

(At the front of the room is a lighted picture of THE CHRIST OF THE ANDES, *or other suitable picture. As the food is eaten in silence, each person meditates on the meaning of the picture and the service. The story of* THE CHRIST OF THE ANDES *might be told here.)*

Benediction:

"Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

(As the people leave in silence, ushers with baskets stand at the door to receive the sacrificial offering.)

Music (played softly as people leave, "Now On Land and Sea Descending," No. 45).

* * *

[1]Hymns and prayers from *The Methodist Hymnal.*

[2]"Silence" was written by Dr. Sante Uberto Barbieri, pastor of the Spanish-speaking Central Methodist Church, Buenos Aires, Argentina, for Muriel Lester's first visit to South America. "Give," by the same author. Translations by Lena Knapp, a representative of the Woman's Division of Christian Service at Facultad, and a member of the Wesleyan Service Guild Standing Committee; and H. Roland Hudson, a student at La Facultad Evangelica de Teologia, Buenos Aires.

Suggestions

Much of the power and spiritual enrichment to be gained from this service depend upon the manner in which it is conducted. There must be an atmosphere of perfect silence and reverence in a dimly lighted room. (Candles may be used.)

Ushers in choir robes meet the people as they enter and conduct them quietly to seats.

Not a word may be spoken except by the persons selected to read the text. From two to four readers may be used, each one prayerfully prepared for her participation. They should have clear voices and distinct enunciation.

The hymns may be either read silently while the music is played, or sung by a choir or selected voices.

The service is arranged so that it may be given in the church auditorium where organ music will add to the dignity of the program. If it is not possible to have two heated rooms, the entire service may be held in one room.

If desirable, the service beginning, "It is more blessed to give," may be read during the sacrificial meal. In this case, the grace and prayer hymn should precede.

The verses on the scrolls may be selected from the Psalms, the sayings of Jesus, or the words of St. Paul.

The plans for serving the sacrificial meal vary. Either a table, or chairs arranged in rows, may be used. At each place is a paper plate, cup, and napkin. In keeping with the two poems and our study of Latin America this year it would be appropriate to serve an Argentinian menu in a Latin-American setting: bean, or any kind of soup with rice or noodles; cheese, and a bun with a hard crust and a soft center.[3]

One group arranged the tables in the form of a cross. The tables were covered with white cloths and decorated with a single line of flat ferns. At the head of the table was placed a fine painting of the Christ, so that he seemed, indeed, to be the Host.

The purpose of this service and the plan for the offering should be made known in advance. The program follows the general plan of the Silent Sacrificial Supper, at Columbus, during the First Assembly of Methodist Women. Changes may be made to fit in with local needs or conditions.

This service may be used at any time, but would be especially appropriate for a joint meeting of a Woman's Society of Christian Service and a Wesleyan Service Guild, or for a city-wide group. It would be very fitting for use during Holy Week, or on Holy Thursday, preceding the Lord's Supper.

[3] Argentinian recipes sent by Miss Knapp may be secured by writing the Guild office.

Book Lover's Corner*

Keeping One's Head

William H. Terhune. PERSONAL APPLICATION OF MENTAL HYGIENE IN WARTIME. Federal Council of the Churches of Christ in America, New York. 10 cents.

Dr. Terhune, founder of the Silver Hill Foundation for treatment of the psychoneuroses and president of the Connecticut Society for Mental Hygiene, presented this material in an address before the Commission on Religion and Health of the Federal Council. It is suggestive of ways to avoid war hysteria.

Social and Recreational Reading†

Dorothy Draper. ENTERTAINING IS FUN. Doubleday, 1941, $2.79.

Mrs. Marni Wood. PARTIES ON A SHOESTRING. Stewart, 1941, $1.50.

Ida C. Allen. SUCCESSFUL ENTERTAINING. Doubleday, 1942, $2.95.

Mary J. Breen. THE PARTY BOOK, prepared for the National Recreation Association. Barnes, 1939, $2.50.

Margaret Hewett. PARTY MENUS AND RECIPES. Holt, 1939, $1.50.

Gladys Lang. COMPLETE MENU BOOK. Houghton, 1939, $3.

Toni Taylor. R.S.V.P.; A BOOK OF PARTIES. Crowell, 1937, $2.50.

Mary V. Robinson. RECREATION AND HOUSING FOR WOMEN WAR WORKERS. United States Department of Labor, Women's Bureau Bulletin No. 190, Washington, 1942, 10c.

Pamphlets‡

OCCUPATIONS SUITABLE FOR WOMEN. 1942. Social Security Board, Bureau of Employment Security, Washington, D. C. 35c.

LABOR PARTIES OF LATIN AMERICA, by **Robert Alexander.** League for Industrial Democracy, 112 East 19th Street, New York, N. Y. 15c.

A valuable survey of the problems of labor in the Western Hemisphere.

WAR MARRIAGES. Girls' Friendly Society, U. S. A., 386 Fourth Avenue, New York, N. Y. 15c.

"A pamphlet with program suggestions for girls considering marriage, to be used as the basis for group discussion of war marriage."

CHINA—AMERICA'S ALLY. Institute of Pacific Relations, New York. 15c.

RUSSIA AT WAR. Foreign Policy Association, New York. 25c.

MEXICO IN TRANSITION, by **Clarence Senior.** League for Industrial Democracy, 112 East 19th Street, New York, N. Y. 15c.

"A study of Mexico's struggle to throw off the chains of feudalism."

---

*Do not order any of the following from Literature Headquarters.

†Order from your nearest Methodist Publishing House.

‡Order from addresses given here.

Missionaries on Furlough—January 1, 1943

India

Bass, Allie M., Pfeiffer Junior College, Misenheimer, N. C.
Bishop, Beulah V., 4328 McRee Avenue, St. Louis, Mo.
Beach, Lucy, 71 E. Ferry St., Detroit, Mich.
Boyde, Mary L., c/o American Red Cross, A.P.O., 886, c/o Postmaster, New York, N. Y.
Bugby, Marguerite, R. R. No. 2, Ashtabula, Ohio.
Buyers, Anna P., Nurses Home, Baltimore City Hospitals. Baltimore, Md.
Christensen, Lydia D., 1805 Seventh St., Harlan, Iowa.
Clark, Faith, Carthage, Ill.
Collins, Emma, 110 Sherman St., Hartford, Conn.
Fales, Cora, Stirum, N. D.
Fernstrom, H. J., 1638 Winona St., Chicago, Ill.
Holder, Edna, R.R. No. 4, Box 602, Salem, Ore.
Holland, Mrs. Alma H., 4109 Gallatin St., Hyattsville, Md. (Temporary—Box 3176, St. Petersburg, Fla.)
Honnell, Grace, 640 Everett Ave., Kansas City, Kan.
Miskimen, Mildred, Plainfield, Ohio.
Montgomery, Urdell, 221 Fourth St., Redlands, Calif.
Morgan, Mabel, 1211 Twenty-second St., Bradenton, Fla.
Morgan, Margaret, 1211 Twenty-second St., Bradenton, Fla.
Naylor, Nell F., Box 52, Winslow, Ark.
Nelson, Dora L., 1020 W. Governor St., Springfield, Ill.
Pierce, Mildred L., 1323 E. Silver St., Albuquerque, N. M.
Richards, Gertrude, Forksville, Sullivan Co., Pa.
Sheldon, Mabel, Butte High School, W.R.A., Rivers, Ariz.
Swords, Lilly, 71 E. Ferry St., Detroit, Mich.
Thoburn, Isabella, Wesleyan College, Macon, Ga.
Wallace, Margaret, Queen's College, Charlotte, N. C.
Warner, Marian, 202½ E. Fairchild St., Iowa City, Iowa.
Westrup, Charlotte V., Salvation Army Hospital, Wichita, Kan.

Malaya

Bloxsom, Bonita, 128 S. Main St., Summitville, Ind.
Bunce, Thirza, 2318 S. Center St., Terre Haute, Ind.
Corbett, Lila M., Box 74, Scottville, Mich.
Craven, Norma, Pittman Center, Sevierville, Tenn.
Dirksen, Mechteld, 7 Wall Ave., Valhalla, N. Y.
Harvey, Ruth, c/o Mrs. A. Fosness, Bricelyn, Minn.
Kenyon, Carrie C., 108 N. Sixth St., Connellsville, Pa.
Kerr, Mildred, Brocton, N. Y.
Marsh, Mabel, 8950 Victoria St., South Gate, Calif.
Nelson, Eva I., 357 Charles St., Boston, Mass.
Olson, Emma, 1849 W. Twenty-second Place, Chicago, Ill.
Olson, Della, R.R. No. 2, Box 129, Viroqua, Wis.
Rea, C. Lois, Kingdom Come High School, Lineford, Ky.

Sumatra

Chadwick, Freda, 176 May Ave., Washington, Pa.
Redinger, June E., Scarritt College, Nashville, Tenn.

Burma

Mitzner, Amanda, 314 Baker St., Albany, Ore.
Power, Elsie M., Thayer, Kan.
Winslow, Hazel, Warren, Ill.

Japan, Korea, and the Philippines

Anderson, Myra, Box 262, Seagoville, Tex.
Anderson, Naomi, 150 Fifth Ave., New York, N. Y.
Appenzeller, Alice, Scarritt College, Nashville, Tenn.
Atkins, Ruth, 1342 York Ave., St. Paul, Minn.
Baker, Catherine, 275 Robincroft Drive, Pasadena, Calif.
Beaird, Marjorie, Kerrville, Tex. (Last-known address.)
Billingsley, Margaret, Home Demonstration Agent, Stafford, Ariz.
Black, Nannie, 256 Edwards St., New Haven, Conn.
Butts, Ethel, Bethany Home Hospital, 5015 N. Paulina St., Chicago, Ill.
Byler, Gertrude M., 623 S. Grove St., Wichita, Kan.
Carroll, Sallie, Esseton, Staunton, Va.
Chaffin, Anna (Mrs.), Frances DePauw School, 4952 Sunset Blvd., Los Angeles, Calif.
Chase, Laura, 23 Fairfield Ave., Holyoke, Mass.
Cheney, Alice, W.R.A., Poston, Ariz.
Cherry, Mabel, Brevard Institute, Brevard, N. C.
Church, Marie E., Route 1, c/o Mr. Louis Skinner, Nyssa, Ore.
Conrow, Marion L., McKendree College, Lebanon, Ill.
Cooper, Kate, Harwood Girls School, Albuquerque, N. M.
Cooper, Lois, All States Hotel, Washington, D. C.
Couch, Helen, 275 Robincroft Drive, Pasadena, Calif.
Curry, Olive, George Apts., No. 24, 520 N. Ridge Ave., Idaho Falls, Idaho.
Curtice, Lois, 230 Riverside Drive, New York, N. Y.
Dalbey, Elizabeth, Kennedy School of Missions, Hartford, Conn.
Draper, Winifred, 2020 Evans Ave., Ventura, Calif.
Evans, Mary, 214 Highland St., Milton, Mass.
Fehr, Vera J., Bennett Junior College, Millbrook, N. Y.
Field, Ruth, 37 College St., Newnan, Ga.
Finch, Mary, W.R.A., Block 324, Poston, Ariz.
Finlay, Alice L., Ontario, Ore.
Foster, Susie Peach, 1417 Charlotte Ave., Nashville, Tenn.
Hall, Ada B., Nova, Ohio.
Hankins, Ida, Erie School, Olive Hill, Ky.
Hauser, Blanche, Sanatorium, N. C.
Hempstead, Ethel L., 1921 Langdon Ave., Sumner, Wash.
Hess, Margaret, 229 W. Riddle St., Ravenna, Ohio.
Holland, Charlie, 26 S. Fifth Ave., Brighton, Colo.
Howard, Clara, Wesley House, 129 Wharf Ave., Nashville, Tenn.
Howe, Harriet, 842 W. North St., Lima, Ohio.
Hudgins, Mildred, Louisburg College, Louisburg, N. C.
Hulbert, Jeannette C., 3000 Bridge Ave., Cleveland, Ohio
Johnson, Katharine, Wesleyan College, Macon, Ga.
Kemp, Eva Deane, 1414 E. Fifty-ninth St., Chicago, Ill.
Kostrup, Alfrida, 405 W. Adams Blvd., Los Angeles, Calif.
Laird, Esther, Bethesda Hospital, Reading Rd. and Oak St., Cincinnati, Ohio.
Lee, Mabel, c/o Mrs. S. S. Fish, Maple Plain, Minn.
Lee, Rubie, Statesboro, Ga.
Loucks, Blanche, 523 Lyon St., N.E., Esther Hall, Grand Rapids, Mich.
Lund, Pearl, 513 East Street, Warren, Pa.
Mauk, Mary Vic, 520 S. Court, Vandiver Ave., Apt. 16, Montgomery, Ala.
Morris, Harriett P., 1155 N. River Blvd., Wichita, Kan.
Moore, Sadie Maude, Statesboro, Ga.
McMakin, Alice, Navajo Methodist Mission School, Farmington, N. M.
McMillan, Mary, c/o Supt. of Education, W.R.A., Topaz, Utah.
McQuie, Ada, Thompsonville Consolidated School, Thompsonville, Mich.

Odee, Bertha, c/o Mrs. E. C. Johnson, 622 Valencia St., Dallas, Tex.
Oliver, Bessie, 900 College Ave., McRae, Ga.
Peavy, Anne, W.R.A., Poston, Ariz.
Peckham, Caroline, 150 Fifth Ave., New York, N. Y.
Peet, Azalia E., F.S.A. Camp, Nyssa, Ore.
Pider, Myrtle, Wilson Hall, 1610 R St., Lincoln, Neb.
Rosenberger, Elma, 2102 Cornell Rd., Cleveland, Ohio.
Rosser, Helen, Talladega County Health Dept., Talladega, Ala.
Searcy, Mary, 1503 Ninth Ave., Greeley, Colo.
Shannon, Katharine, 145 Rood Ave., Grand Junction, Colo.
Simons, Marion, 951 Sheridan Ave., Ypsilanti, Mich.
Smith, Euline, Hamlet, N. C.
Smith, Bertha, Route 1, Box 30, Marshall, Mo.
Starkey, Bertha, W.R.A., Poston, Ariz.
Stevens, Catherine, 706 Prince St., Alexandria, Va.
Taylor, Erma M., 21 Hamilton Blvd., Kenmore, Buffalo, N. Y.
Teague, Carolyn, George Apts., No. 24, 520 N. Ridge Ave., Idaho Falls, Idaho.
Thompson, Armenia, P.O. Box 877, Troup, Tex.
Towson, Manie, 1005 S. Lee St., Americus, Ga.
Tumlin, Mozelle, 385 Sinclair Ave., N.E., Atlanta, Ga.
Wagner, Dora, No. 157, Blanca, Colo.
Wagner, Ellasue, Staley Apartments, 10 Franklin St., Bristol, Tenn.
Walker, Marian, Hillsdale, Ill.
Whitehead, Mabel, 816 W. Seventh St., Birmingham, Ala.
Williams, Anna Bell, 73A Warren St., Charleston, S. C.
Wood, Grace, Sue Bennett College, London, Ky.

China and Africa

Aldrich, Sylvia, Hadley, Mich.
Ashby, Elma, 2712 Derby St., Berkeley, Calif.
Battin, Lora, 10120 S. Prospect Ave., Chicago, Ill.
Boeye, Katharine, 802 Oakdale, Monrovia, Calif.
Brethorst, Marie, 2827 Regent St., Berkeley, Calif.
Bedell, Mary, Kletzing College, University Park, Iowa.
Burdeshaw, Rhoda, Dothan, Ala.
Carey, Doris, Middlebury, Vt.
Carlyle, Elizabeth, Scarritt College, Nashville, Tenn.
Clark, Lucie, Southern College, Lakeland, Fla.
Craig, Jean, Ferrum Junior College, Ferrum, Va.
Crandall, Violet, 1892 Lawrence, Eugene, Ore.
Crane, Emeline, Lancaster, Calif.
Culley, Frances, Scarritt College, Nashville, Tenn.
Dalbey, Elizabeth, Hartford, Conn.
Danner, Ruth, St. Barnabas Guild House for Nurses, 2061 Cornell Rd., Cleveland, Ohio.
Daniels, Ruth, Scarritt College, Nashville, Tenn.
Danskin, Elsie May, 2044 Q St., Lincoln, Neb.
DeVries, Evelyn, Sweet Home, Ore.
Edie, Mary, 2203 Cedar St., Berkeley, Calif.
Eno, Eula, 206 W. Market, Pottsville, Pa.
Fearon, Dora, 2366 Virginia St., Berkeley, Calif.
Ferris, Helen, University of Redlands, Redlands, Calif.
Foster, Lorena, Holding Institute, Laredo, Tex.
Fredericks, Edith, 1624 Van Ness Terrace, Union, N. J.
Glenn, Sarah, 2712 Derby St., Berkeley, Calif.
Glidden, Zella, 1119 E. Fifth St., El Paso, Tex.
Griffin, Pansy, 810 Broadway, Nashville, Tenn., or Scarritt College, Nashville, Tenn.
Hemenway, Ruth, Mercer Cottage Hospital, Mercer, Pa.
Hood, Mary, Henderson College, Arkadelphia, Ark.
Howie, Naomi, Thomasville, N. C.
Jones, Jane D., Scarritt College, Nashville, Tenn.
Kesler, Mary, Valley Center, Kan.
Killingsworth, Mathilde, 404 N. Oates St., Dothan, Ala.
King, Sarah, Route 2, Fillmore, Calif.
Lane, Ortha M., Scarritt College, Nashville, Tenn.
Lind, Jennie, Pine City, N. Y.
Martin, Edith, Hartford, Conn.
McElwreath, Athria, Shannon Hospital, San Angelo, Tex.
McCain, Pearle, Union Theological Seminary, New York, N. Y.
McIntosh, Elizabeth, Duke Hospital, Durham, N. C.
Mason, Pearl, 396 May St., Worcester, Mass.
Miller, Geneva, 2125 Kitteredge, Berkeley, Calif.
Morgan, Julia, 4215 Osage Ave., Philadelphia, Pa.
Nevitt, Jane Ellen, Harwood School, Albuquerque, N. M
Parham, Catherine, Hartford, Conn.
Parmenter, Ona, Browning Home, Camden, S. C.
Peacock, Nettie, Shadowlawn, Wesleyan Dr., Mason, Ga.
Pittman, Annie, Montour Falls, N. Y.
Rees, Dorothy, 235 E. Forty-ninth St., New York, N. Y
Reeves, Cora, 104 S. Revena Blvd., Ann Arbor, Mich.
Robken, Norene, 914 Garland, Texarkana, Ark.
Rogers, Maggie, Lott, Tex.
Richey, Beth, Senecaville, Ohio.
Rowland, Jean, Berkeley Springs, W. Va.
Rue, Margaret, Ozona, Tex.
Russell, Mary K., Merrill Palmer School, Detroit, Mich.
Search, Blanche, 209¼ N. Berendo, Los Angeles, Calif.
Shelton, Mittie, 387 N. Thirtieth St., Houston, Tex.
Smith, Arza Maude, Alvan Drew School, Pine Ridge, Ky.
Smith, Clara Bell, 477 Wigard Ave., Roxboro, Philadelphia, Pa.
Smith, Joy L., Goldfield, Iowa.
Smith, Myrtle, Tule Lake, Calif.
Snow, Myra, 855 W. Thirty-seventh St., Los Angeles, Calif.
Smith, Ellen, 855 W. Thirty-seventh St., Los Angeles Calif.
Stanford, Sue, 1040 Bush St., San Francisco, Calif.
Tuttle, Lelia J., Lenoir, N. C.
Townsend, Mollie, 2020 Cleveland, Arlington, Va.
Tucker, Dr. Margaret, Peter Bent Brigham Hospital, Huntington Ave., Boston, Mass.
Waldron, Rose, 2401 Tenth Ave., Los Angeles, Calif.
Whitmer, Harriet, Bar Oak, Michigan.
Wilson, Frances, Scarritt College, Nashville, Tenn.
Winn, Mary, 600 Riverside Dr., New York, N. Y.
Witham, Lois, 2125 Kittredge, Berkeley, Calif.
Wolcott, Jessie L., Spirit Lake, Iowa.
Woodruff, Mabel, Round Lake, N. Y.
Youtsey, Edith, 1731 Waterman, Wichita, Kan.

North Africa

Glora Wysner, 156 Fifth Ave., New York, N. Y., c/o Foreign Missions Conference.
Martha Robinson, 331 College Ave., Grove City, Pa. (On leave without salary.)
Frances Van Dyne, 12 W. Kirke St., Chevy Chase, Md. (On leave without salary.)

Brazil

Virginia Neel, 120 Grand Ave., Cumberland, Md.
Alberta Simmons, Carter, Okla.

Cuba

Lorraine Buck, 150 Fifth Ave., New York, N. Y.
Agnes Malloy, Gilbert House, Drew University, Madison, N. J.
Mattie Lou Neal, Scarritt College, Nashville, Tenn.
Dreta Sharpe, Sylvanus, Ga.

Mexico

Addie C. Dyer, 421 Cedar St., Chattanooga, Tenn.
Ruth Warner, 5952 A Stafford Ave., Huntington Park, Calif.
M. Belle Markey, 147 W. Center St., Covina, Calif.
Lucile Vail, Casa de Mar, Apt. 310, 229 Maine Ave., Long Beach, Calif.
Anna Belle Dyck, Halstead, Kan.
Pearl Hall, 102 Sycamore St., Vinton, Va.
Mittie Shelton, Lorena, Tex.

Eastern South America

Olive Givin, 634 E. Market St., Cadiz, Ohio.
Rhoda Edmeston, 1012 Urban St., Durham, N. C.

In Memoriam

Mrs. A. T. Riley

Mrs. A. T. Riley, 89, mother of Mrs. Thomas Nicholson, passed away Tuesday evening, January 26, 1943, at the Nicholson home following a stroke suffered ten days before. Mrs. Riley will be remembered by many for her work in the early days of the Woman's Home and Foreign Missionary Societies. Her husband, the Rev. A. T. Riley, did pioneer work in the home-mission field. Missionaries and other friends visiting the Nicholsons remember Mrs. Riley for her graciousness and interest in the ongoing Christian enterprise

Miss Anna Gallimore

Word has come of the death of Miss Anna Gallimore, at the age of 87, a missionary in India from 1887 until 1903. Her service was in the mass movement areas of north India where she was actively associated with Miss Phebe Rowe. The associates of her later years in Mount Dora, Florida, called her "a wonderful woman."

Miss Roxana Mellinger

Word has come of the death in Bombay, India, on January 19, of Miss Roxana Mellinger, a missionary of the Woman's Division of Christian Service. Miss Mellnger was born in Dayton, Ohio, and was a graduate of the Cincinnati Training School in 1910, received her A.B. Degree from Ohio Wesleyan in 1913 and her M.A. at Columbia University in 1921. She went to Burma in 1913 under Cincinnati Branch of the Woman's Foreign Missionary Society. Her work was in English with the Anglo-Indians and Anglo-Burmese, and she was principal of Kingswood School in Kalaw for many years. Under her leadership it became one of the most beautiful of all hill schools; its collections of butterflies and beetles, made by the students under her direction, were remarkable and the compound had become an arboretum for Burma. She left Kalaw—forced out by the war—on March 13, 1942, and after a short rest in the hills was appointed to Taylor High School, an institution for Anglo-Indians in Poona, India. She served there until November when a recurrence of an old malady made it necessary for her to go to the hospital in Bombay. A beautiful life has come to a brave end.

Mrs. A. B. Cline

Mrs. Mary Josephine Cline, devoted and loyal member of The Methodist Church, died on December 8, following an illness of one week. Having been a resident of Bluffton for fifty-three years, Mrs. Cline was widely known for her activities in county, city, and church affairs and throughout the North Indiana Conference. For twenty-five years Mrs. Cline was the local corresponding secretary of the Home Missionary Society. She was the bureau secretary for Mountaineer Work in North Carolina and Tennessee, during which time she and her husband contributed funds for the building of Cline Hall on the campus of Mitchell Home School, Misenheimer, N. C. When the school was named Pfeiffer Junior College her name was transferred to one of the new buildings.

Mrs. Cline was also an active member of the Woman's Foreign Society and served in the capacity of secretary in that society for some time. She and her husband contributed funds for the building of a memorial school in Mintsing in Southeastern China which accommodates two hundred boys.—*Mrs. C. B. Croxall.*

The North Central Jurisdiction Annual Meeting

"'HAVING been reminded of the unfeigned faith that is in you, that dwelt first in your grandmother . . . ., and in your mother . . . ., and I am persuaded in thee also. For such a cause I put thee in remembrance that thou stir up the gift of God which is in thee. . . . .' With emotional, intellectual, spiritual, and physical enthusiasm, knowing that the 'morrows of 1943 are more perilous than the eve,' and that the women of the North Central Jurisdiction will rally to devoted leadership, I pronounce the second annual meeting of the North Central Jurisdiction adjourned. . . . ."

Standing before the presidents and treasurers of the conferences of the North Central Jurisdiction, who had just pledged $866,699 toward the 1943 work of the Woman's Division of Christian Service, Mrs. Clarence D. Laylin, Columbus, Ohio, president, pronounced the stirring words recorded.

Before her was a beautiful worship center, graciously arranged by members of the Woman's Society of Christian Service of the Woodlawn Methodist Church, Chicago, Illinois, the hostess church. Upon a white satin cloth had been placed a lighted globe of the world, an open Bible, and a gold cross, symbolizing the needs of the world, the truth, and the way.

Conference presidents, treasurers, student and literature secretaries from the twenty conferences within the jurisdiction met with the jurisdiction executive committee for a work council January 26-28, 1943. Seminars were planned for each group. Mrs. J. D. Bragg, President of the Division Mrs. Foss Zartman, a member of the Division finance committee; Mrs. Lenore Porter, Division student secretary; and Miss Dorothy McConnell, editor of *World Outlook*, were the resource persons.

Under the leadership of Mrs. Laylin, an informal but purposeful program that included fellowship, opportunities for study and discussion, definite plans for "next steps," meditation, and prayer, was held in addition to the seminars.

Some time was given to the interpretation of the place of the jurisdiction in the total program of the Woman's Society of Christian Service.

A study was made of the special needs of conferences and plans to meet such needs through further seminars and a leadership school were made.

The question, "Does the average Methodist woman know that she belongs to the world fellowship of Christian women?" was faced. It was agreed that the present plan of missionary visitations throughout the conferences was helping the women to recognize this.

Mrs. Bragg, in her address to the entire group, stressed the urgency of studying the postwar relief program in which the Christian churches of the world will have a large part.—Mrs. W. M. Hubbard, *Jurisdiction Secretary of Missionary Education.*

RECEIPTS FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Mrs. Ina Davis Fulton,

CONFERENCE RECEIPTS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Student	Methodist Youth	Children	Totals from Conferences 4th Qr., 1942	Totals from Conferences 4th Qr., 1941
North Central:							
Central Northwest							$827 36
Dakota	$3,589 71	$96 25		$74 30	$11 54	$3,771 80	2,058 03
Detroit	24,732 44	962 13		233 18	198 03	26,125 78	12,797 02
Illinois	24,491 60	1,073 90		336 72	269 77	26,171 99	19,436 97
Indiana	15,270 79	1,114 18		501 90	408 14	17,295 01	12,870 65
Iowa-Des Moines	18,174 90	524 23		152 87	181 74	19,033 74	14,082 85
Michigan	16,231 51	791 22		266 85	290 09	17,579 67	12,363 47
Minnesota	9,184 40	282 25		101 51	98 37	9,666 53	6,709 34
North Dakota	3,501 27	55 00		82 55	16 15	3,654 97	2,997 72
North Indiana	12,649 82	426 52		682 59	400 26	14,159 19	15,085 10
North-East Ohio	40,728 86	1,443 10	$1 10	715 40	595 00	43,483 46	35,642 52
North Minnesota	8,962 70	649 65		119 48	109 18	9,841 01	5,394 15
Northwest Indiana	8,731 32	384 64		168 80	130 37	9,415 13	6,756 59
Northwest Iowa	4,595 55	215 23		46 40	27 58	4,884 76	5,495 00
Norwegian-Danish	448 40					448 40	125 45
Ohio	41,576 61	1,734 15		760 25	447 02	44,518 03	52,462 89
Rock River	26,811 50	1,293 67		418 21	315 93	28,839 31	20,130 17
Southern Illinois	9,077 52	364 29	19 00	318 20	183 00	9,962 01	7,146 24
Upper Iowa	7,960 15	207 02		86 29	99 40	8,352 86	8,511 68
West Wisconsin	3,945 56	138 00		45 19	25 92	4,154 67	5,110 17
Wisconsin	8,061 64	223 24		60 62	38 36	8,383 86	7,630 16
Northeastern:							
Baltimore	23,976 56	542 34	50 00	150 34	125 82	24,845 06	32,468 45
Central New York	17,117 33	325 11		298 08	48 14	17,788 66	15,634 85
Central Pennsylvania	15,389 04	315 71		114 47	21 50	15,840 72	11,214 47
East German	674 04	9 00		115 50	2 00	800 54	526 14
Erie	14,463 50	160 00		156 50	224 47	15,004 47	33,439 68
Genesee	12,331 94	369 77		129 50	97 18	12,928 39	9,252 19
Maine	2,406 21				3 44	2,409 65	2,702 70
New England	9,147 40	61 09		32 88	39 65	9,281 02	9,360 49
New England Southern	4,139 72			3 95		4,143 67	3,648 14
New Hampshire	1,790 50	55 00			96 45	1,941 95	1,722 93
New Jersey	8,888 15	203 50	16 70	159 06	149 20	9,416 61	6,985 52
New York	9,597 55	333 65	5 00	215 39	14 16	10,165 75	10,983 38
New York East	12,417 61	316 24		34 33	37 99	12,806 17	11,662 49
Newark	12,657 36	418 00		178 00	79 94	13,333 30	13,856 96
Northern New York	11,292 59	106 50		230 10	47 07	11,676 26	8,423 42
Peninsula	7,136 83	9 70		110 48	85 47	7,342 48	7,205 69
Philadelphia	20,546 76	808 55		208 11	173 99	21,737 41	16,571 56
Pittsburgh	27,203 07	384 93		462 08	435 34	28,485 42	19,838 27
Troy	14,281 97	261 26	15 00	97 89	24 04	14,680 16	17,078 53
West Virginia	23,948 79	644 54		294 39	294 83	25,182 55	19,239 47
Wyoming	15,437 30			132 84	55 89	15,626 03	12,184 0
South Central:							
Central Kansas	14,968 34	946 00	4 50	406 00	217 00	16,541 84	11,976 9
Central Texas	5,468 85	361 15	10 50	120 49	357 14	6,318 13	7,677 9
East Oklahoma	5,917 14	390 60	20 00	39 65	32 55	6,399 94	6,727 7
Indian Mission	101 53					101 53	84 5
Kansas	12,564 89	679 00		134 51	110 36	13,488 76	9,691 4
Little Rock	6,362 80	366 87		80 55	125 56	6,935 78	5,965 0
Louisiana	11,535 86	543 59		58 40	255 34	12,393 19	11,413 9
Missouri	4,933 10	135 75		20 35	26 39	5,115 59	4,783 2
Nebraska	13,836 69	393 57	10 00	75 15	93 61	14,409 02	10,753 0
New Mexico	150 00					150 00	2,690 6
North Arkansas	5,316 72	451 55		45 72	230 21	6,044 20	6,328 0
North Texas	7,635 22	172 20		108 46	160 54	8,076 42	6,278 7
Northwest Texas	8,471 01	242 65		356 91	198 90	9,269 47	7,888 6
St. Louis	8,204 62	360 25		12 65	84 24	8,661 76	6,498 0
Southwest Mexican	299 32				2 57	301 89	153 9
Southwest Missouri	10,175 18	751 52		125 88	129 94	11,182 52	7,869 7
Southwest Texas	14,877 89	363 14		138 57	15 47	15,395 07	10,846 7
Texas	10,241 22	416 92	5 00	202 13	122 24	10,987 51	13,123 2
West Oklahoma	11,850 97	521 06	1 00	80 45	112 18	12,565 66	9,141 2
Southeastern:							
Alabama	8,897 40	452 30	3 13	69 70	73 77	9,496 30	8,448 8
Florida	15,605 89	1,004 70		248 65	214 10	17,073 34	14,951 6
Holston	17,960 58	1,091 93	35 67	329 17	79 16	19,496 51	13,768 2
Kentucky	9,246 73	531 73		93 03	70 38	9,941 87	9,069 4
Louisville	9,758 48	493 85		149 47	135 20	10,537 00	9,730 8

OURTH QUARTER—1942

ND CHURCH EXTENSION—THE METHODIST CHURCH

reasurer

DIVISION OF CONFERENCE INCOME

Income for Appropriations				Week of Prayer	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per Member	City Mission Work	Misc.	Grand Total
Regular Budget	Conference Work	Emergency Gift Fund	Total for Appropr'ns							
3,075 56	.....	$555 24	$3,630 80	$141 00	$3,771 80	$117 44	$7 50	.....	$6 50	$3,903 24
0,609 80	$1,500 00	3,345 29	25,455 09	670 69	26,125 78	538 14	.....	.....	1,005 00	27,668 92
4,400 50	4,093 12	2,191 30	24,645 55	1,526 44	26,171 99	362 19	.....	.....	.....	26,534 18
4,976 06	787 50	562 66	15,750 66	1,544 35	17,295 01	136 10	.....	.....	.....	17,431 11
4,250 16	1,340 71	1,838 73	18,155 50	878 24	19,033 74	534 87	.....	.....	.....	19,568 61
8,255 09	877 48	1,542 45	16,670 09	909 58	17,579 67	344 37	.....	.....	.....	17,924 04
3,241 86	585 00	490 93	9,331 02	335 51	9,666 53	357 12	1 40	.....	20 00	10,045 05
1,094 36	.....	180 42	3,422 28	232 69	3,654 97	57 00	.....	.....	.....	3,711 97
3,494 85	1,350 00	313 51	12,757 87	1,401 32	14,159 19	909 72	.....	.....	.....	15,068 91
9,032 06	6,499 85	1,112 69	41,107 39	2,376 07	43,483 46	864 54	7 58	.....	2,562 64	46,918 22
6,729 68	.....	367 14	9,399 20	441 81	9,841 01	145 66	5 70	.....	100 00	10,092 37
3,074 02	131 25	2,001 38	8,862 31	552 82	9,415 13	278 18	.....	.....	.....	9,693 31
369 25	500 00	910 68	4,484 70	400 06	4,884 76	211 52	.....	.....	.....	5,096 28
6,167 49	.....	16 00	385 25	63 15	448 40	43 00	.....	.....	.....	491 40
5,632 78	3,265 00	3,360 65	42,793 14	1,724 89	44,518 03	590 63	.....	.....	.....	45,108 66
8,227 44	1,524 82	1,054 06	28,211 66	627 65	28,839 31	134 31	.....	.....	12 73	28,986 35
7,361 65	.....	765 70	8,993 14	968 87	9,962 01	213 50	.....	.....	.....	10,175 51
3,007 25	100 00	420 89	7,882 54	470 32	8,352 86	305 81	9 64	.....	2 00	8,670 31
6,745 86	209 30	690 18	3,906 73	247 94	4,154 67	90 62	.....	.....	6 25	4,251 54
.....	.....	1,134 68	7,880 54	503 32	8,383 86	256 55	8 85	.....	.....	8,649 26
9,365 40	2,001 51	1,545 15	22,912 06	1,933 00	24,845 06	791 98	.....	.....	.....	25,637 04
3,330 90	567 49	3,576 53	17,474 92	313 74	17,788 66	281 81	.....	.....	.....	18,070 47
3,022 94	1,650 00	789 62	15,462 56	378 16	15,840 72	264 00	.....	.....	5 00	16,109 72
691 65	.....	71 80	763 45	37 09	800 54	.....	.....	.....	.....	800 54
0,423 89	3,132 81	691 56	14,248 26	756 21	15,004 47	337 95	.....	.....	.....	15,342 42
0,714 77	866 63	855 65	12,437 05	491 34	12,928 39	228 22	.....	.....	35 00	13,191 61
1,991 05	45 00	256 87	2,292 92	116 73	2,409 65	.....	12 26	.....	.....	2,421 91
7,506 32	1,700 00	.....	9,206 32	74 70	9,281 02	165 49	.....	.....	.....	9,446 51
2,291 46	672 53	1,123 35	4,087 34	56 33	4,143 67	20 36	.....	.....	.....	4,164 03
1,738 69	.....	106 81	1,845 50	96 45	1,941 95	21 00	.....	.....	.....	1,962 95
7,586 06	750 00	803 78	9,139 84	276 77	9,416 61	283 65	.....	.....	.....	9,700 26
9,113 08	.....	763 73	9,876 81	288 94	10,165 75	401 00	.....	.....	.....	10,566 75
0,216 48	550 00	1,603 68	12,370 16	436 01	12,806 17	536 15	.....	.....	5 00	13,347 32
1,047 18	450 00	1,392 72	12,889 90	443 40	13,333 30	402 15	.....	.....	25 00	13,760 45
0,167 76	.....	1,194 81	11,362 57	313 69	11,676 26	68 75	.....	.....	.....	11,745 01
5,149 22	1,418 91	307 80	6,875 93	466 55	7,342 48	117 45	.....	.....	.....	7,459 93
7,666 30	3,567 11	.....	21,233 41	504 00	21,737 41	290 10	.....	.....	2 00	22,029 51
1,721 71	3,371 00	2,014 57	27,107 28	1,378 14	28,485 42	134 49	.....	.....	.....	28,619 91
3,117 75	.....	1,242 90	14,360 65	319 51	14,680 16	367 67	.....	.....	.....	15,047 83
8,450 83	1,800 00	680 94	20,931 77	4,250 78	25,182 55	163 80	.....	.....	.....	25,346 35
2,766 16	1,875 00	846 81	15,487 97	138 06	15,626 03	120 92	.....	.....	65 00	15,811 95
3,673 17	700 00	1,095 00	15,468 17	1,073 67	16,541 84	606 52	.....	.....	.....	17,148 36
4,157 38	.....	.....	4,157 38	2,160 75	6,318 13	137 86	.....	$521 50	15 00	6,992 49
4,753 87	.....	32 00	4,785 87	1,614 07	6,399 94	63 20	.....	.....	3 50	6,466 64
56 32	.....	.....	56 32	45 21	101 53	.....	.....	.....	.....	101 53
1,571 72	377 00	981 65	12,930 37	558 39	13,488 76	387 06	.....	.....	.....	13,875 82
5,303 67	.....	.....	5,303 67	1,632 11	6,935 78	61 06	.....	.....	.....	6,996 84
9,136 13	.....	400 47	9,536 60	2,856 59	12,393 19	826 46	.....	113 00	.....	13,332 65
3,826 58	.....	181 51	4,008 09	1,107 50	5,115 59	36 53	.....	.....	.....	5,152 12
3,267 50	361 00	.....	13,628 50	780 52	14,409 02	625 02	56 43	.....	2,170 88	17,261 35
150 00	.....	.....	150 00	.....	150 00	1 00	.....	.....	.....	151 00
3,898 64	.....	392 70	4,291 34	1,752 86	6,044 20	129 75	.....	.....	.....	6,173 95
4,204 67	.....	1,319 97	5,524 64	2,551 78	8,076 42	108 62	.....	.....	.....	8,185 04
6,021 12	.....	402 58	6,423 70	2,845 77	9,269 47	340 80	.....	.....	.....	9,610 27
6,687 80	.....	390 18	7,077 98	1,583 78	8,661 76	312 86	.....	567 50	.....	9,542 12
52 17	.....	112 99	165 16	136 73	301 89	.....	.....	.....	.....	301 89
8,323 50	627 15	823 83	9,774 48	1,408 04	11,182 52	317 39	.....	.....	.....	11,499 91
1,306 18	.....	895 00	12,201 18	3,193 89	15,395 07	705 98	.....	.....	.....	16,101 05
7,942 98	.....	.....	7,942 98	3,044 53	10,987 51	803 55	.....	.....	.....	11,791 06
8,846 56	.....	1,735 00	10,581 56	1,984 10	12,565 66	46 60	.....	195 00	.....	12,807 26
5,000 54	.....	.....	5,000 54	4,495 76	9,496 30	15 25	.....	.....	.....	9,511 55
1,840 00	.....	1,516 00	13,356 00	3,717 34	17,073 34	659 50	.....	.....	.....	17,732 84
2,601 34	.....	1,131 84	13,733 18	5,763 33	19,496 51	316 63	.....	.....	34 65	19,847 79
6,032 28	.....	1,539 64	7,571 92	2,369 95	9,941 87	110 50	.....	.....	.....	10,052 37
7,527 32	.....	538 03	8,065 35	2,471 65	10,537 00	330 58	.....	.....	18 50	10,886 08

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Student	Methodist Youth	Children	Totals from Conferences 4th Qr., 1942	Totals fro Conference 4th Qr., 194
Southeastern (Continued):							
Memphis	$10,142 33	$826 60		$99 81	$806 39	$11,875 13	$11,375
Mississippi	7,493 41	340 70		62 15	149 93	8,046 19	6,253
North Alabama	10,481 91	626 46		228 34	368 94	11,705 65	9,130
North Carolina	16,726 55	985 89		244 14	188 04	18,144 62	16,071
North Georgia	19,563 31	2,094 89		295 51	75 00	22,028 71	16,003
North Mississippi	6,009 42	257 13		102 36	164 00	6,532 91	6,356
South Carolina	10,222 08	230 56		50 58	48 91	10,552 13	9,220
South Georgia	12,080 45	689 71		143 85	552 48	13,466 49	14,197
Tennessee	7,856 49	822 07		50 78	117 47	8,846 81	8,730
Upper South Carolina	8,031 33	408 37		85 42	34 39	8,559 51	6,343
Virginia	30,382 83	362 72	$6 75	178 91	216 18	31,147 39	26,223
Western North Carolina	19,705 35	1,461 66	23 00	180 35	222 24	21,592 60	19,527
Western:							
California	12,717 74	426 95		195 93	62 62	13,403 24	10,689
Colorado	7,667 68	602 78		136 53	106 72	8,513 71	9,148
Idaho	2,119 01	88 44	60 25		8 35	2,276 05	1,458
Montana	1,617 89	28 00		4 54	10 09	1,660 52	1,523
Oregon	5,253 28	145 00		28 30	20 53	5,447 11	5,157
Pacific Northwest	12,222 53	425 08		196 38	97 94	12,941 93	3,671
Southern California-Arizona	43,160 73	1,380 63		740 33	478 93	45,760 62	38,440
Utah	403 70			20 00		423 70	271
Wyoming State	947 74	52 70			3 00	1,003 44	848
Central:							
Atlanta	55 25	3 25		3 05		61 55	19
Central Alabama	94 50	5 00		6 00	1 50	107 00	25
Central West	62 00					62 00	18
Delaware	1,061 82	41 64	55 00	40 39	30 18	1,229 03	1,392
East Tennessee	20 65					20 65	
Florida	117 37					117 37	159
Lexington	411 00	75 00		6 00	6 00	498 00	
Louisiana	176 20			15 00	1 00	192 20	36
Mississippi	34 50					34 50	
North Carolina	148 55					148 55	30
Savannah	181 35			3 00	3 00	187 35	26
South Carolina	242 08			7 00	1 00	250 08	
South Florida	90 95	20 00			5 00	115 95	91
Southwest	158 00					158 00	
Tennessee	208 34	5 00				213 34	37
Texas	288 58	5 00		13 50	8 50	315 58	98
Upper Mississippi							7
Washington	1,193 68	23 40	9 45	103 90	24 13	1,354 56	715
West Texas	63 76					63 76	44
Hawaii	10 00					10 00	272
Cuba Mission							143
Totals	$1,017,375 24	$40,408 52	$351 05	$14,433 14	$12,561 73	$1,085,129 68	$937,254
Other Income for Appropriations:							
Building Funds							
Budget—Independent Gifts							
Emergency Gift Fund							
Interest							
Missionary and Deaconess Ret'm't Fund							
Missionary and Deaconess Pension Fund							
Totals							
Other Fund Receipts:							
Bequest—Home							
David and Margaret							
Institutional Income							
Miscellaneous							
Union Theological Seminary (Carnahan)							
Refunds							
Advances on 1943							
Grand Totals	$1,017,375 24	$40,408 52	$351 05	$14,433 14	$12,561 73	$1,085,129 68	$937,254

New Mexico Conference report was received too late to be included.

DIVISION OF CONFERENCE INCOME

Income for Appropriations				Week of Prayer	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per Member	City Mission Work	Misc.	Grand Total
Regular Budget	Conference Work	Emergency Gift Fund	Total for Appropr'ns							
5,492 25	.....	$2,149 13	$7,641 38	$4,233 75	$11,875 13	$213 93	.....	.....	.....	$12,089 06
5,132 85	.....	261 16	5,394 01	2,652 18	8,046 19	36 00	.....	$150 00	.....	8,232 19
8,697 00	.....	1 50	8,698 50	3,007 15	11,705 65	291 86	.....	300 00	.....	12,297 51
2,115 51	.....	1,469 10	13,584 61	4,560 01	18,144 62	347 08	.....	.....	$37 00	18,528 70
7,985 00	.....	8 10	17,993 10	4,035 61	22,028 71	556 50	.....	.....	.....	22,585 21
3,517 73	.....	503 36	4,021 09	2,511 82	6,532 91	50 47	.....	.....	.....	6,583 38
8,419 52	.....	16 75	8,436 27	2,115 86	10,552 13	147 12	.....	.....	.....	10,699 25
9,156 95	.....	.....	9,156 95	4,309 54	13,466 49	235 14	.....	.....	.....	13,701 63
5,640 27	.....	950 00	6,590 27	2,256 54	8,846 81	188 75	.....	.....	.....	9,035 56
6,694 18	.....	.....	6,694 18	1,865 33	8,559 51	218 12	.....	.....	.....	8,777 63
8,908 17	.....	4,288 38	23,196 55	7,950 84	31,147 39	136 69	.....	.....	.....	31,284 08
7,448 73	.....	868 21	18,316 94	3,275 66	21,592 60	291 76	.....	.....	.....	21,884 36
1,298 90	$171 25	569 89	12,040 04	1,363 20	13,403 24	224 16	.....	.....	.....	13,627 40
7,456 29	240 00	446 79	8,143 08	370 63	8,513 71	285 95	.....	.....	35 00	8,834 66
1,857 01	.....	289 02	2,146 03	130 02	2,276 05	107 55	.....	.....	.....	2,383 60
767 51	62 50	635 56	1,465 57	194 95	1,660 52	41 50	$8 33	.....	8 75	1,719 10
4,268 73	250 00	482 46	5,001 19	445 92	5,447 11	55 75	.....	.....	.....	5,502 86
1,359 37	613 80	357 96	12,331 13	610 80	12,941 93	394 52	.....	.....	28 00	13,364 45
9,548 80	12,480 42	1,970 01	43,999 23	1,761 39	45,760 62	561 52	.....	.....	45 00	46,367 14
369 98	.....	30 02	400 00	23 70	423 70	.....	.....	.....	.....	423 70
810 15	.....	84 20	894 35	109 09	1,003 44	7 00	.....	.....	.....	1,010 44
24 30	.....	6 00	30 30	31 25	61 55	.....	.....	.....	.....	61 55
99 50	.....	.....	99 50	7 50	107 00	3 00	.....	.....	.....	110 00
15 00	.....	30 00	45 00	17 00	62 00	20 00	2 00	.....	.....	84 00
802 07	270 67	51 81	1,124 55	104 48	1,229 03	45 18	.....	.....	.....	1,274 21
.....	.....	20 65	20 65	.....	20 65	.....	.....	.....	.....	20 65
87 17	.....	25 00	112 17	5 20	117 37	.....	2 00	.....	.....	119 37
473 00	.....	.....	473 00	25 00	498 00	20 00	.....	.....	.....	518 00
163 45	.....	5 50	168 95	23 25	192 20	3 55	.....	.....	.....	195 75
25 00	.....	9 50	34 50	.....	34 50	.....	.....	.....	.....	34 50
100 00	.....	35 00	135 00	13 55	148 55	8 00	6 00	.....	.....	162 55
144 35	.....	41 00	185 35	2 00	187 35	14 00	.....	.....	.....	201 35
114 00	.....	108 08	222 08	28 00	250 08	.....	.....	.....	.....	250 08
95 00	.....	10 00	105 00	10 95	115 95	.....	.....	.....	.....	115 95
150 00	.....	8 00	158 00	.....	158 00	.....	1 25	.....	.....	159 25
160 70	.....	40 00	200 70	12 64	213 34	25 00	2 50	.....	.....	240 84
160 51	.....	113 02	273 53	42 05	315 58	.....	.....	.....	.....	315 58
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1,005 88	.....	237 20	1,243 08	111 48	1,354 56	7 90	7 93	.....	.....	1,370 39
22 00	.....	23 76	45 76	18 00	63 76	.....	.....	.....	.....	63 76
10 00	.....	.....	10 00	.....	10 00	.....	.....	.....	.....	10 00
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22,964 72	$63,335 81	$72,358 17	$958,658 70	$126,470 98	$1,085,129 68	$22,968 93	$139 37	$1,847 00	$6,248 40	$1,116,333 38
7,618 72	.....	.....	27,618 72	.....	.....	.....	.....	.....	.....	27,618 72
1,879 35	.....	.....	1,879 35	.....	.....	.....	.....	.....	.....	1,879 35
.....	.....	81 63	81 63	.....	.....	.....	.....	.....	.....	81 63
9,054 90	.....	.....	19,054 90	.....	.....	.....	.....	.....	.....	19,054 90
195 00	.....	.....	195 00	.....	.....	.....	.....	.....	.....	195 00
3,129 09	.....	.....	13,129 09	.....	.....	.....	.....	.....	.....	13,129 09
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
84,841 78	$63,335 81	$72,439 80	$1,020,617 39	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	1,442 05	1,442 05
.....	.....	.....	.....	.....	.....	.....	.....	.....	2,000 00	2,000 00
.....	.....	.....	.....	.....	.....	.....	.....	.....	80,653 11	80,653 11
.....	.....	.....	.....	92 15	.....	444 55	.....	.....	10,814 98	11,351 68
.....	.....	.....	.....	.....	.....	.....	.....	.....	5,000 00	5,000 00
.....	.....	.....	.....	.....	.....	.....	.....	.....	19,106 23	19,106 23
.....	.....	.....	.....	.....	.....	.....	.....	.....	56,737 23	56,737 23
84,841 78	$63,335 81	$72,439 80	$1,020,617 39	$126,563 13	$1,085,129 68	$23,413 48	$139 37	$1,847 00	$182,002 00	$1,354,582 37

Announcing PUBLICATIONS

LENT

Lenten Offering Worship Service. 25 copies, 15 cents; 100 copies, 50 cents; single copy, 5 cents.

Envelopes. Free.

The Reward of Faith and Service. Leaflet to accompany envelope. Free.

BOOKS FOR STUDY:

Latin America

For Adults:

On This Foundation. 60 cents.

The Outlook Pamphlets. Each, 25 cents. (See October issue.)

Discussion and Program Suggestions for Adults. 25 cents.

Latin American Wall Map (23x30). 25 cents.

Map of Methodist Latin American Missions. 25 cents.

Pictorial wall map, especially useful for children and young people, printed on paper in colors. It covers Latin American work in both home and foreign fields.

For Adults and Young People:

Focus on Latin America. Valuable as background for study groups in all grades. Price, 25 cents.

Spiritual Life:

Will a Man Rob God? 35 cents.

Wesleyan Service Guild Handbook. 10 cents each, no quantity reduction. It contains:

Programs for monthly meetings
Plans for the year
Information on projects and supply work

Is yours a new unit? Don't try to operate without the handbook.

Student Work Materials:

Packet for use on college campuses. $1.00.
Methodist Women Face Today. Leaflet. Free.

Corresponding Secretary's Books. Price 35 cents each.

Local
District
Conference

Seven Keys to Progress. Card containing the goals for 1943. Designed to be used in addition to the leaflet in societies where there are circles or groups, **not for individual members.** Free.

Note: Posters are distributed by the conference corresponding secretaries. Orders are not filled at Literature Headquarters.

The Unseen Guest. Price, 10 cents.

This is a missionary prayer book for Methodists. There are brief stories—with pictures—of ninety home and foreign missionaries and nationals. One story each day for three months.

FIELD LITERATURE

Pamphlets, 10 cents each.

Resurgam (China)
Jai Christ (India)
Workers Together With God (Japan)
A Good Neighbor (Latin America)
Christian Education in a Democracy
Our Father's Business (Social Work)
The Challenge of the City
Defenders of the Faith (Philippines)
Challenge Today. An envelope containing twelve leaflets. 25 cents.

Start a Round-Robin Readers' Group. Each member should read, sign her name, pass the pamphlet on. See how many readers can be secured.

Complete set, $1.00

See former issues for advertisements of general literature, material for young people, children, etc.

A catalogue listing the literature now ready. Free.

Orders for the above material may be sent to

Literature Headquarters:
420 Plum Street.....Cincinnati, Ohio

Distributing Offices:
150 Fifth Avenue.....New York, New York
83 McAllister Street.....San Francisco, California

Payments should accompany all orders. *Send $2.00 for a credit card.* ***Please make checks and money orders payable to the Literature Headquarters, Woman's Division of Christian Service.***